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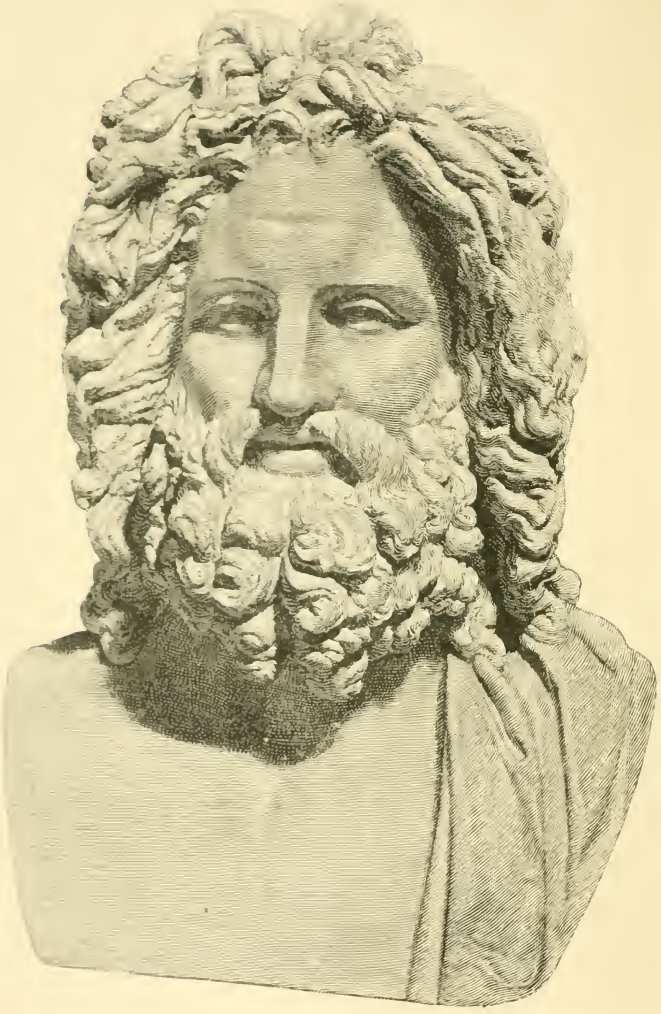

ZEUS, OR JUPITER.

FROM A BUST IN THE VATICAN MUSEUM.

PLATE I.

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HERA, OR JUNO.

FROM A STATUE IN THE VATICAN MUSEUM.

PLATE II.

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ATHENE, OR MINERVA

FROM A STATUE AT FLORENCE

PLATE III.

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APOLLO.

HEAD OF THE SO-CALLED APOLLO BELVIDERE, IN THE VATICAN MUSEUM.

PLATE IV.

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ARES, OR MARS.

FROM A STATUE AT ROME.

PLATE V.

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DIANA AS HUNTRESS.

FROM A STATUE IN THE VATICAN MUSEUM.

PLATE VI.

P. OVIDII NASONIS

CARMINA SELECTA

Ovidius Naso Publius

SELECTIONS FROM OVID

WITH

An Introduction, Notes, and Vocabulary

BY

FRANCIS W. KELSEY

UNIVERSITY OF MICHIGAN

FOURTH EDITION.

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1897

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PREFACE.

THIS volume has been prepared with especial reference to the needs of students who begin the reading of Latin poetry with Ovid. The Selections, with a few exceptions, are short, and complete in themselves. It is hoped that a considerable number of them will be found suitable for sight-reading. In some instances the length of the more extended selections has been reduced by the omission of lines or passages of unusual difficulty or unequal interest. The text follows the readings of Riese or Merkel, with the change of a word or two occasionally, in order to make the beginning of a selection more intelligible in the absence of the context.

So many teachers now recommend the study of mythology along with the first reading of Latin poetry, that it has been thought best to present, in the Introduction, a brief outline of both the Greek and the Roman mythologies. It is certainly desirable that students at the outset should learn to distinguish between the native and the foreign mythological conceptions which they meet with in the Roman poets; and it is no less important that they should gain some idea of the subject as a whole, as well as of its significance in relation

to the religion, life, literature, and art of the ancients. For further reading, a list of books treating of the classical mythology is given on page 297.

The Notes are elementary; at the same time, they aim to suggest a poetic interpretation of our author. There is no reason why verse so simple and flowing as that of Ovid may not be read and appreciated as poetry from the beginning. The illustrations are intended to be helpful in the elucidation of both text and introduction.

In the preparation of the Outline of Mythology the editor was most indebted to Preller's "Griechische Mythologie" and "Römische Mythologie," and Lang's "Myth, Ritual, and Religion." In writing the Notes, the editions of the Fasti by Hallam and Paley, of the Tristia by Owen, of the Ibis by Robinson Ellis, and of the Metamorphoses by Haupt and Siebelis, were perhaps oftenest consulted. Thanks are due to Assistant Professor J. C. Rolfe and Mr. W. K. Clement, of the University of Michigan, for valuable assistance in revising the proofs of the Notes and Vocabulary.

FRANCIS W. KELSEY.

ANN ARBOR, MICHIGAN,
Sept. 15, 1890.

NOTE TO THIRD EDITION.

THE editor gratefully acknowledges the kind help of Mr. W. D. Baker, of the Battle Creek High School, in selecting the references to Professor Bennett's Latin Grammar given in this edition.

F. W. K.

ANN ARBOR, June 1, 1895.

CONTENTS.

INTRODUCTION:

I. Ovid and his Works: Page

i. Life of Ovid 1
ii. The Works of Ovid 6
iii. Ovid as a Poet 10

II. The Greek and the Roman Mythology:

i. Of Mythology in General 15
ii. Character of the Greek and the Roman Mythology 20
iii. Outline of the Greek Mythology 24
1. Myths of the Origin and Government of the World 24
2. Myths of the Origin and Early Life of Man . 27
3. Myths of Deities 29
4. Myths of Heroes 37
iv. Outline of the Roman Mythology 42
1. Myths of Deities 43
2. Myths of Demi-gods and Heroes 49

TEXT:

I. Carminum Pars Prima:

1. Ad Auroram 51
2. Tempus et Usus 52
3. Arion 52
4. Gabiorum Proditio 53
5. De Morte Psittaci 54
6. Cupido Negatorum 57
7. Voluptates Agricolarum 57
8. Ceres 58
9. Agricolarum Preces 58

PAGE

10. Dum licet, ludite 59
11. Placatio Umbrarum 60
12. Roma vetus, Roma nova 61
13. Abit Fortuna, fugiunt Amici 62
14. Poetis divinus est Adflatus 62
15. Flora 62
16. Puer crudelis et Vulpes 64
17. Amicitiae falsae 64
18. Festa in Faliscis 65
19. Artifex Necis perit sua Arte 66
20. Nulla Nubes sine Parte argentea 67
21. Poeta exsul iactatus in Alto 67
22. Iuppiter misericors 69
23. Discessus in Exsilium 69
24. Mutatne omnia Tempus 73
25. Ius cuique suum 74
26. Poetae Miseriae in Exsilio 75
27. Odium pertinacissimum 76
28. Imprecatio in Inimicum 76
29. Poetae immortales 77

II. CARMINUM PARS SECUNDA — METAMORPHOSES:

1. Mundus e Chao 79
2. Quattuor Aetates Mundi 82
3. Ira Iovis et Diluvium 85
4. Phaëthon 95
5. Mercurius et Battus 106
6. Domus Invidiae 107
7. Cadmus 108
8. Bacchus et Nautae perfidi 112
9. Pyramus et Thisbe 116
10. Tartarus 120
11. Perseus 122
12. Proserpina 127
13. Niobe 132
14. Daedalus et Icarus 138
15. Philemon et Baucis 140
16. Orpheus et Eurydice 144
17. Hyacinthus 147
18. Midas 149

PAGE

19. Somni Domus 151
20. Fama 152
21. Romulus Caelo impositus 153
22. Pythagoras eiusque Doctrina 154
23. Iulius Caesar Stella factus 155
24. Finis Metamorphoseon 158

NOTES:

To Part I. 161
To Part II. 199

Helps to the Study of Ovid 295
English Pronunciation of Proper Names 299
Vocabulary.

ILLUSTRATIONS.

Plate I. Zeus, or Jupiter. .
" II. Hera, or Juno.
" III. Athene, or Minerva.
" IV. Apollo.
" V. Ares, or Mars.
" VI. Diana as Huntress.

PAGE

Fortuna and Mercury 9
The Dawn 14
Flora . . . . . *facing* 62
Phaëthon . . . . . " 100
Departure of Proserpina for her half-year's Sojourn in the Underworld . . . . . " 130
Niobe, with the youngest daughter . . . . . " 136
Falchion loaned by Hermes to Perseus 253
Plan of Syracuse and its Environs 259

INTRODUCTION

I. OVID AND HIS WORKS.

i. Life of Ovid.

Publius Ovidius Naso was born March 20, B. C. 43. His birthplace was Sulmo, now Solmona, a provincial town romantically situated in the mountainous territory of the Peligni, seven miles from Corfinium, and about ninety miles east of Rome. He belonged to an old family of the equestrian rank, his father being a man of considerable wealth.

His parents intended that both he and his brother, a year older than himself, should fit themselves for public life. With this end in view, the two boys were taken by their father to Rome and placed under the best teachers of the time. Their training was chiefly rhetorical, consisting in the composition and delivery of argumentative or hortatory speeches upon fictitious themes.

For these exercises the brother early showed a marked proficiency; but Ovid found argument irksome, and soon revealed a decided bent for poetical composition. In vain his father, a man of a thoroughly practical turn of mind, tried to dissuade him from verse-making, often saying, "Why dabble with so useless a pursuit? Even Homer left no property!" Of their own accord, the poet tells us, his words ran into metre, and whatever he tried to write became verse. According to the testimony of the rhetorician Seneca, who

heard Ovid declaim, his oratorical efforts were not without merit, although his discourse resembled "loose poetry." This training in declamation afterwards left many traces in the poet's verse.

After the loss of his brother, who died at the age of twenty, Ovid continued his studies at Athens, where he mastered the Greek language. Later, he travelled extensively in Asia Minor and Sicily. Finally settling at Rome, probably at the age of twenty-three or twenty-four, he appears to have made some effort to devote himself to practical affairs. He held several unimportant public offices, apparently in rapid succession. But neither health nor inclination suffered the young man to apply himself very closely. He had no ambition to excel in law or in politics. Light-hearted, imaginative, impressible, he was soon drawn into the vortex of the brilliant but dissolute society of the Capital.

Rome was now no longer the home of heroes, of men summoned from the field to the senate-house, who despised luxury and display in comparison with firmness and uprightness of character. Fashion as well as authority now centred about the Emperor Augustus. Absolutism had shut off many avenues of advancement formerly open to the ambitious, and had lessened the sense of political responsibility resting upon the upper classes. The rapid and often dishonorable accumulation of fortunes in the unsettled state of society resulting from civil strifes, greater familiarity with oriental luxury and vices, the very reaction from the strain of continual wars to a condition of undisturbed peace, — these and other causes led to an extravagance of social dissipation at Rome, in the days of the Early Empire, the like of which has rarely been seen.

Into this gay and frivolous life Ovid drifted. He soon numbered among his friends many of those prominent at the

Capital. He sought especially the acquaintance of poets. Supported by his patrimony and thus relieved from the necessity of labor, whenever the impulse moved him he wrote. His poetic powers at first, not unnaturally, expended themselves on subjects congenial to the society in which he moved. He published a group of productions the central thought of which was love, — not love as revealed in home-life, but judged according to the low standard of the age. Later, encouraged by the success of these earlier efforts, he freed himself somewhat from the associations of former years, and attempted more serious themes. Ovid was twice married, twice speedily divorced. His third marriage was more happy, and remained unbroken till death.

To the pleasure-loving poet, years had passed quickly and merrily by. But in a moment all was changed. Without a word of warning, in the year 8 A. D. an order came from the Emperor Augustus directing him to leave Rome at once, to take up his abode at Tomi, a dreary Roman outpost on the Black Sea, near the mouths of the Danube. His property was not confiscated, but the sentence amounted to perpetual exile.

The cause of the decree of banishment is not known. The reason assigned was the impropriety of certain of Ovid's love-poems, which, however, had been published at least ten years before and in reality were no worse in their tendencies than other similar productions of the time. The real reason, hinted at by Ovid in several poems, was evidently some ground of private offence which Augustus had against him, the nature of which can only be conjectured. It seems not unlikely that the poet had unwittingly witnessed something which if known might compromise some member of the royal family, and that he was relegated to Tomi to get him out of the way.

But whether he was banished justly or unjustly, his lot was pitiable. Past the age of fifty — the air of joyous Rome his very life — past the time when men are able easily to adapt themselves to new surroundings, he found exile well-nigh unendurable. Tomi had been recently colonized, and was frequently attacked by hostile tribes, so that it was in constant danger and unrest. The few Romans there were rough and uncultured, the natives uncouth barbarians, the climate severe, all comforts lacking.

As verse had been the spontaneous expression of the poet's joys, so now it became the vehicle and solace of his troubles. He addressed many poems to his friends at Rome, begging them to use their influence in securing his pardon. His wretched plight even touched the natives, who in their rude way did him kindnesses. He in return composed a poem for them in their own language, which pleased them greatly. So long as Augustus lived, the poet was buoyed up by some hope of recall. But when the implacable Tiberius came to the throne, even this hope faded away. For nearly three years still the poet lived on in sadness; then died, in 17 A. D., and was buried near Tomi.

The character of Ovid was not one of great strength, nor one of great weakness. Fond of pleasure, he yet knew when to check indulgence and retain his self-control. His nature was sensitive, yet not so intense as to be carried away by passion or sympathy into self-forgetfulness. Whether in love or in anger, he was always himself. He was a kind-hearted, affable Roman gentleman.

Ovid has been criticised for the spirit in which he bore his exile. His ceaseless complaints of his hard lot, his adulation of Augustus, even though inspired by hope of pardon, and his constant supplication of friends to intercede for him, have

often been condemned as unmanly. He was certainly not of heroic mould. If he had been, his poetry would have lacked that ease and grace which distinguish him above every other Roman poet. We should remember, too, that the Poems of Exile were written at intervals, during a period of eight or nine years; and hence, being received at Rome at different times, must have produced a far different impression from that left upon us, who have them all together and may read the whole collection at a sitting. They were composed also fully as much to relieve the poet's own feelings as to move his friends. In laudation of Augustus, he simply conformed to the fashion of the time. If Vergil and Horace could sing of the Emperor as a god upon earth, Ovid certainly should not be brought to task for fulsome praise at a time when his very life hung trembling in the Emperor's power. Though we may not admire Ovid in exile, we can well understand how, torn from his home, his wife, and all earth held dear, condemned to languish in an inhospitable clime without a single congenial companion, he pined away, and finally died broken-hearted.

ii. The Works of Ovid.

The works of Ovid now extant may best be considered in three groups, — Love-poems, Mythological poems, and Poems of Exile. The love-poems were written in the earlier period of his life, the mythological poems in middle life, the poems of exile when the poet was languishing at Tomi.

1. Love-Poems.

Amores, 'Loves.' In three books, containing in all forty-nine miscellaneous short poems, chiefly of an amatory character.

Epistulae, or *Heroides*, 'Epistles.' A collection of fictitious love-letters in elegiac verse, supposed to have been written by personages of the heroic age to their absent lovers. Twenty-one of these epistles are extant, of which certainly one, and perhaps six, were composed not by Ovid himself, but by some imitator. Among the best-known epistles are those of Penelope to Ulysses, Dido to Aeneas, Ariadne to Theseus, and Medea to Iason.

De Medicamine Faciei, 'On Face-cosmetics.' A fragmentary poem of a hundred lines, addressed to the ladies and recommending certain preparations for beautifying the complexion.

Ars Amatoria, 'Art of Love.' In three books, discussing ways of winning and retaining the affections.

Remedia Amoris, 'Love-cures.' A treatise on the best means of conquering an unreciprocated affection. This poem and the preceding reflect the luxury and vice of the time, and are ill-suited to modern taste.

2. Mythological Poems.

Fasti, 'Calendar.' In six books, one for each month, from January to June inclusive. Among the Romans all holidays, and many other days, were associated with traditions connected with the founding or history or religious observances of the City. In his 'Calendar' Ovid treats the days of each month in their order, relating the myths and legends suggested by them, and introducing some astronomical knowledge. The subject, ordinarily far from interesting, under the poet's hands becomes full of spirit and attractiveness. It is probable that Ovid intended to carry the 'Calendar' through the remaining months of the year, but was prevented by his banishment. The poem as it stands received its final revision at Tomi. Parts of it are unexcelled, in literary finish, by any of the poet's other works. The explanations given in regard to early Roman rites and legends are of prime importance to students of Roman history or antiquities.

Metamorphoses, 'Transformations.' In fifteen books. This poem is the best known of Ovid's works, and, despite some blemishes of style, deservedly ranks as a masterpiece. The poet had scarcely finished it when the sentence of banishment fell upon him, and in a fit of desperation he burned the manuscript. Fortunately some of his friends had copies, so that the poem was not lost to the world.

The purpose of the Metamorphoses is to set forth the changes of form which were related as having taken place, through supernatural agencies, from the beginning of the world down to the poet's own time. The poem opens with the evolution of the world from primal chaos. It closes with the apotheosis of Julius Cæsar, the fabled transformation of

that greatest of all the Romans into a star. Between these two limits the poet has woven into a continuous and pleasing narrative, in a kind of chronological order, two hundred and sixteen stories of change. Though having gathered his material from all sources, he has so skilfully inwrought the whole that the connection between the different tales rarely appears forced. Thirteen of the fifteen books treat chiefly of the Grecian myths, the remaining two of the Italian. Taken as a whole, the Metamorphoses is a fairly complete compendium of the ancient mythology. Apart from its literary charm, it is of great value as throwing light upon many peculiar notions of the Greeks and Romans.

3. Poems of Exile.

Tristia, 'Sorrows.' In five books, containing an extended appeal to Augustus for a less intolerable place of exile, and forty-nine shorter poems, pervaded by melancholy reflections and presenting in many lights the hardships and wretchedness of the poet's life at Tomi.

Ibis, 'Ibis.' So named from an Egyptian wading-bird noted for its uncleanness. This enigmatical poem is an invective directed against some enemy, whose name is withheld, but who appears to have made an effort to ruin Ovid's reputation at Rome after he was banished. It calls down upon the head of the offender all the curses known to the language of mythology as well as of passion. Ovid appears to have borrowed both the idea and the title of the poem from the Greek poet Callimachus.

Epistulae ex Ponto, 'Letters from Pontus,' or 'Letters from the Black Sea.' In four books, containing forty-six letters addressed to acquaintances and relatives at Rome, imploring

their intercession with the Emperor on the poet's behalf, and filled with the most pitiable complaints.

Halieutica, 'Fishery.' A prosy fragment on the fish of the Black Sea, showing a marked decline in the poet's powers.

Besides these works, Ovid wrote a tragedy called *Medēa*, which was much praised by ancient critics, but unfortunately is now lost.

FORTUNA AND MERCURY.

FORTUNA, WITH A CORNUCOPIA AND WITH A STEERING-PADDLE RESTING ON A BALL; MERCURY, HAVING IN HIS LEFT HAND THE CADUCEUS, IN HIS RIGHT HAND A MONEY-BAG. FROM AN ANCIENT WALL-PAINTING.

iii. Ovid as a Poet.

In his poetry as in his life, Ovid was the child of his age. Brilliant, plastic, versatile, an enthusiast, he found life merry or sad, bad or good, and as it impressed him at the time he reflected it in his writings. He was a man of the world, and so far neither better nor worse than the great majority of those with whom he associated. But he differed from them in the possession of poetic genius, capable of producing works of rare beauty and power.

His poetry is therefore, first of all, society poetry, *vers de société*, not because limited in its choice of subjects to matters of common talk, but because the poet's point of view at all times is that of the drawing-room or the dinner-table. — the tone of his poetry that of the cultivated social life of his time. Whether he is treating of matters grave or gay, religious or secular, mythical or real, the same lightness of tone, the same facile touch, are everywhere noticeable.

This characteristic of Ovid is especially noticeable in his handling of mythological subjects. What the Romans really thought about their gods and heroes will be discussed further on. Up to this time poetic tradition had still kept the divinities above the level of common life, treating them with appropriate formality and reserve, even in the relations most akin to those of humanity. Ovid, on the contrary, introduces deities of all ranks, from Jupiter down, — the whole range of heaven-dwellers, in fact, — as gentlemen and ladies accustomed to good society, whose jealousies, intrigues, loves, and bicker-

ings read very much like a modern novel. Ovid was a romancer as well as poet.

This nonchalant presentation of the characters and myths of the old religion could hardly fail to please the poet's free-thinking contemporaries, and was one of the principal reasons why his works immediately became popular. He had touched a responsive chord. The light handling of mythological personages, once attempted successfully, naturally did not stop. The same spirit which inspired Ovid led the witty Lucian, a century later, to make the gods and goddesses objects of the keenest satire and ridicule.

Ovid well illustrates the saying that "the poet is born, not made." In no other Roman poet was the inborn tendency to versification so marked and so irresistible. With him verse was the natural mode of expression. When a youth he often wrote verses for his own amusement, then wisely committed his careless scribblings to the flames. This ease of poetic composition, however, had its corresponding dangers. It led the poet at times into diffuseness and looseness of expression, and made the work of careful revision and criticism irksome. But when we compare the amount Ovid wrote with that of the other Roman poets, we are surprised to find that the average quality is so excellent. Ovid left more than twice as many lines as Vergil, four times as many as Horace or Lucretius, eight times as many as Propertius, and more than fifteen times as many as Catullus or Tibullus. In so voluminous a writer it is remarkable that dull lines are not more common than they are.

The poetry of Ovid is highly imaginative, and, judged by the standards of the times, full of originality. Like all Roman writers, he drew both his inspiration and his ideas largely from the Greek literature. He also borrowed freely

from his predecessors in his own tongue. His originality showed itself both in the bold and vigorous handling of old themes, and in the new life which he put into everything he touched. His poetic taste was much influenced by his early training in rhetoric and oratory. This is apparent especially in the adroit and eloquent pleadings put into the mouths of various characters in his poems, in the declamatory tone of several of the Poems of Exile, and in the often graceful and elegant transitions by which the stories in the Metamorphoses are knit together.

According to the common classification, Ovid's poetry was partly lyric, principally didactic. The Metamorphoses, usually considered didactic, possesses so great unity of subject and continuity of action that it may almost be ranked as an epic.

Ovid's manner of expression is usually simple and flowing. His verse is often pathetic, never intense; sometimes elevated, never sublime; abounding in humorous turns, frequently with touches of delicate irony. It is marred now and then by the introduction of incongruous ideas or images, by detailed descriptions where more should be left to the imagination of the reader, and by the repetition of ideas or phrases, intended to heighten the effect but sometimes weakening it.

Yet Ovid is one of the most entertaining of poets. He seems always to be standing in a relation of easy familiarity with the reader. He is never in haste; always fond of a digression, he is sometimes led to sacrifice the dignity of his narrative for the sake of a clever turn; grave passages are now and then interrupted by misplaced pleasantry. But this free and easy style on the whole adds the charm of freshness to his verse, and makes it seem imbued with the modern

spirit. From this point of view, in contrast with the stately forms of expression generally used by Greek and Roman writers, the manner of Ovid has justly gained for him the characterization, "the most modern of the ancients."

The influence of Ovid upon modern literature has been very great. The early Italian writers in particular give evidence of intimate acquaintance with his works. In the most creative periods of English literature he was more widely read and appreciated than at present. The writings of Spenser, Shakespeare, Milton, Dryden, Addison, Pope, and their contemporaries, are full of Ovidian reminiscences. In those days Ovid was preferred to Vergil and Horace. To-day, when critical and scientific tendencies are paramount in literature, the highly finished poetry of Horace and Vergil is more popular than the more imaginative but less delicate verse of our poet.

To modern artists Ovid has suggested more themes for artistic treatment than any other ancient writer. Collections of paintings and engravings everywhere are full of mythological or romantic scenes, recalling his word-pictures. Not merely the humbler artists, but more than one of the great masters, have consecrated their genius to setting forth his conceptions.

Unlike either Catullus or Horace, who made use of a great variety of metres, Ovid limited himself to two verse forms. He uses the dactylic hexameter in the Metamorphoses and the Halieutica, and the elegiac distich, consisting of a hexameter line followed by a pentameter, in his other works. The elegiac verse was ordinarily used only in poems of a tender or plaintive cast. Ovid, however, finding it easier to handle than the hexameter, adopted it as the metre of didactic as well as lyric productions, using it even in the

'Calendar.' His versification is less polished than that of Horace or Vergil, but is uniformly smooth and musical. He brought the elegiac verse to its greatest perfection, and gave to the hexameter a lightness and freedom of movement unattained by any other Roman poet. His verses more than any other have been set as models for the writing of elegiacs in English and continental schools.

THE DAWN — *MATUTA, AURORA, EOS*

FROM A WALL-PAINTING AT HERCULANEUM.

II. THE GREEK AND THE ROMAN MYTHOLOGY

i. Of Mythology in General.

A myth is a fictitious story, usually explaining some real or imagined mystery and involving the action of a supernatural agency. A myth thus differs from a fable, which is a fictitious story designed to convey or illustrate some moral teaching. In the broadest sense of the term, mythology includes the consideration of all myths of all peoples, together with inquiry into their interpretation, origin, and influence. But we may speak also of the mythology of any tribe or people taken by itself, as the Greek mythology, the mythology of the Fiji Islanders.

Especially in considering the beliefs of ancient peoples, mythology should be carefully distinguished from religion. The former deals with myths as matters of intellectual acceptance, or current report; the latter, only so far as they affect the relations of man with the Divine, or give direction to the forms of worship. A myth which inspires a religious sentiment becomes a superstition.

The beliefs of all savage and partially civilized peoples contain a mythological element. In some cases, as in that of the Bushmen, this is of the crudest and most fragmentary character. In others, as among the ancient Chaldaeans and Peruvians, there is a great body of myths, often elaborated into a kind of system. Where myths are found current among nations advanced in civilization, such as the Greeks

and Romans, there is abundant evidence to prove that they are a survival from an earlier and ruder period.

Among the myths of all peoples there is a marked similarity. This may be accounted for on the supposition either that myths are everywhere the outgrowth of the same causes, and are developed in the same stage of human progress, or that certain mythical conceptions became prevalent in the remote time before the race was dispersed from a common centre, and were carried thence to every part of the earth. For at least one great branch of the human family, — the Indo-European, — the distribution of myths from a common source seems well established. The comparison of languages long ago made it clear that the Hindoos and Persians, the Greeks, Romans, and Kelts, the Russians, and the Teutonic peoples (represented by the Germans, Dutch, and English), must have descended from a single stock, the original location of which is by no means settled. A like comparison of myths has brought to light so many that in outline at least are common to all, or nearly all, the Indo-European peoples, that their dissemination from the parent-folk appears certain. That a considerable number of myths should have spread from one people to another, and hence all over the world, is in the highest degree unlikely. But as researches in Comparative Mythology are still in their infancy, it is unsafe at present to state as established any conclusions regarding the distribution of myths outside of the Indo-European family.

Myths may be classified either according to the subjects of which they treat, or according to the kind of supernatural personages appearing in them.

According to subject, the principal classes are :—

Myths of the beginning and government of the world,
of the origin and early fortunes of man,
of the origin of arts, institutions, and observances,
of death and the hereafter,
of the heavenly bodies,
of heroic and romantic adventure or incident.

Classified according to their supernatural elements, there are: —

Myths of deities,
of heroes,
of unnatural beings, such as witches, monsters, animals with human traits, and the like.

The origin of myths has been accounted for in various ways. Among the Greeks at least four explanations were proposed. The earliest was that the divinities of mythology are a personification of the elements and powers of nature, the relations and conflicts of which are thus figuratively set forth. Some considered myths an invention of cunning rulers, who thought by this means to inspire a feeling of awe in the masses and keep them in check; using the myths, as Aristotle remarks, 'for the persuasion of the many, and as a means of pressure in favor of laws.' Others attached to them a hidden significance, and interpreted them as allegories intended to suggest moral or religious truth. Euemerus, a Sicilian Greek of the time of Alexander the Great, maintained that the gods and heroes were originally men distinguished for their prowess and exploits, and that mythology in a distorted way presents facts of early history.

This last theory was favored by some of the early Christian writers, though others considered the pagan deities as demons who had troubled the world before the coming of Christ. In

modern times, especially since the sixteenth century, the view has had wide prevalence that certain myths resembling the Biblical narratives reflect, in a fragmentary and corrupt form, a primitive divine revelation, which in its purity is preserved in the Book of Genesis.

Recent investigators in Comparative Mythology agree in attributing the origin of myths to purely natural causes. In the explanations offered, however, there is considerable diversity.

Max Müller and his followers, basing their conclusions principally upon an exhaustive analysis of the names of the divinities in the Indo-European languages, reduce all myths to a primitive personification of the sky, earth, and heavenly bodies, and the natural phenomena connected with these, emphasizing particularly the sun, clouds, and dawn. The extreme advocates of this theory make even the Trojan war a form of the Sun-myth, Achilles representing the sun, and Helen being "simply the radiant light, whether of the morning or of the evening." (Cox, 'Mythology of the Aryan Nations,' p. 389.) With this view Herbert Spencer agrees in many points, offering, however, his own explanation of the way that the powers of nature came to be looked upon as animate, and involved in human relations.

But of recent theories perhaps that of which Andrew Lang is a prominent advocate will be found as reasonable as any. This view does not find the origin of myths in the personification of any one class of objects or phenomena, but goes back to that far-away time in which the awakening intelligence of primitive man personified pretty much everything about him. In the early days of the race men appear to have thought of themselves as intimately related with all animal life; hence they considered changes of form of all

kinds both possible and natural, as savage tribes do to-day. Perplexed with questions about the origin of the world, the processes of nature, and all forms of life, these early men gave the freest scope to the fancy in suggesting explanations. Thus myths originated. Though modified in countless ways, in their development, by different conditions and influences, they seem to have been primarily an attempted solution of the problems of the universe and life.

ii. Character of the Greek and the Roman Mythology.

The Greek and the Roman Mythology, though often confused, should be kept distinct. Both Greeks and Romans no doubt inherited from the Indo-European parent-folk a common fund of mythological conceptions. But these took shape in accordance with the peculiar genius, surroundings, and development of each people, with results widely different.

The Greek was by nature highly imaginative, speculative, versatile, and poetic. He had, above all, an inborn feeling for symmetry, for perfect proportion in parts and relations. The early life of the Greek race lay in regions where the diversity and striking character of the natural phenomena must continually have aroused a feeling of wonder and have stimulated the fancy. The lands about the Aegean Sea present every variety of landscape. Rugged mountain ranges alternate with narrow valleys and rolling plains. The extended coast-line is everywhere indented by inlets, with islands in the distance or near by. These conditions produce an endless variety of atmospheric changes. Here one finds dawn and twilight, hazy vistas and storm-scenes, of matchless beauty and impressiveness. Endowed with such a genius, and placed amid such surroundings, the Greeks naturally developed a highly poetic mythology.

The earliest literary embodiment of the Greek myths is in the poems of Homer and Hesiod. Here they appear in their simplest and most naïve form. The gods are believed in as real existences, of unwearied activity, and having intimate relations with the life of man. In the most flourishing period

of Greek history — the century after the Persian wars — the myths were still accepted, but began to lose their hold upon the educated classes. Men of culture treated them reverently, but often gave them a rationalistic or allegorical interpretation. Nevertheless, they were intimately connected with the beliefs of the national religion. Being thus an essential part of the national thought and life, they permeated literature, and furnished ideals for the noblest sculpture that the world has ever seen. Afterwards they were more and more discredited, and sometimes ridiculed. Though certain forms and ceremonies of religion tended still to lend to them an air of credence, they were treated in literature chiefly as stock material for poetry.

The Greek mythology stands alone among all as the fullest, richest, most poetic, and most suggestive. It also reveals more clearly the national traits of the people which developed it than any other system. From a very early time the commercial and political relations of Greeks with orientals had tended to introduce foreign mythological conceptions, some of which, in a modified form, at last gained acceptance. Yet, as a whole, the Greek mythology is of indigenous growth, — a monument of the inherent constructive and artistic power of the Greek race. Its influence in literature has been greater than that of any other body of myths. First, it dominated the thought of the Greeks, and found expression also in their immortal art. Then it became the heritage of Rome. Finally, inwrought in the literatures of all European and western nations, it remains a treasured and imperishable possession of mankind.

The early Roman presented in all respects a contrast with the Greek. Unimaginative, practical, narrow, and conservative,

he viewed the beauties of nature with no kindling enthusiasm, and contemplated her mysteries with comparative indifference. His surroundings were less calculated to inspire poetic emotion than were those of the Greek. The landscapes were less rugged and impressive, the coast-line monotonous. In accordance with his practical tendencies, he gave more thought to devising and practising methods of propitiating his gods than to imagining what their relations were with one another or with himself. In a word, the Roman's notions of the divine took the direction of worship rather than of myth-making. The same is true of the other ancient Italian peoples of the same stock as the Romans.

The native Roman mythology, therefore, is scanty. Compared with the Greek, it is matter-of-fact and barren. Its place was taken in the people's thought by minute ritualistic regulations, with numberless prayers and incantations adapted to all occasions. Every part of the body, every act and incident of daily life, was supposed to be under the supervision of a special divinity; but the very multiplicity and limited province of the deities retarded the development of myths. For the same reasons, also, the Romans produced no great folk-epic, like the Iliad or the Niebelungen Lied.

In Mythology, as in literature and the arts, the Romans borrowed freely from other nations. At an early time they were no doubt much influenced by contact with the neighboring Etruscans. In the Republican period their relations with the Greeks became close, first through the Greek colonies in Magna Graecia, then through commercial and political connections with the cities of Asia Minor and Greece. The worship of many Greek divinities was introduced. With these came the whole body of Greek mythology. In many instances a Greek god was identified with a Roman and the

myths of the one ascribed to the other. As educated Romans became saturated with the Greek culture, the Greek myths came to be as familiar to them as their own, and consequently occupy as prominent a place in the Roman literature as in the Greek.

The old gods remained too firmly entrenched in the affections of the common folk to be replaced by foreign deities; but only occasionally did Roman authors attempt to treat the native myths, as Varro did in prose, and Ovid in his 'Calendar,' to some extent also in the last two books of the Metamorphoses. In later times, especially after the commencement of the Christian era, the Romans turned to the worship of Egyptian and other strange divinities.

The early Roman no doubt believed devoutly in his gods and what was said of them. But with the Greek mythology came also the seeds of unbelief. The forms of the state religion at Rome were kept up, as a matter of policy, for several centuries after the majority of those belonging to the higher classes of society had ceased to believe in their efficacy. The Roman writers, like those of the later Greek literature, found their chief interest in the myths as material for poetic treatment.

iii. Outline of the Greek Mythology.

The Greek mythology may most conveniently be treated in four divisions: myths of the origin and government of the world, myths of the origin and early life of man, myths of deities, and myths of heroes.

1. Myths of the Origin and Government of the World.

The Iliad vaguely mentions the all-encompassing border-stream of the world, *Ōkeanos*, as the origin of things, without suggesting by what process they were produced from it.

The myth of the origin of the world which gained widest acceptance among the Greeks was that elaborated by Hesiod in his Theogony. According to this, in the beginning was *Chaos*, Yawning Abyss. Then *Gaia*, wide-bosomed Earth, *Erōs*, Love, *Erebos*, Darkness, and *Nyx*, Night, came into being. From Erebos and Nyx sprang *Aithēr*, clear upper Sky, and *Hēmera*, Day. Gaia produced *Ouranos* (Latin *Ūranus*), starry Heaven, *Ourea*, great Mountains, home of the nymphs, and *Pontos*, the unfruitful Sea.

Uranos became the spouse of Gaia. From them were begotten the twelve *Titans*, which apparently are to be considered personifications of the elementary forces of Nature. Several of the Titans are mentioned in pairs, male and female, as *Ōkeanos* (Latin *Ōceanus*) and *Tēthys*, *Hyperīōn* and *Theia*, *Kronos* and *Rhea*. Of the same origin were the three *Cyclops*, or Round-eyes, *Brontēs*, Thunder, *Steropēs*, Lightning, and *Argēs*, Thunderbolt; and also the three

Hundred-handed, *Hekatoncheires*, which were at first perhaps a personification of the violent waves of the sea.

The Titans and Hekatoncheires bade fair to become too mighty for their father Uranos, so he hurled them back again into the earth. Gaia, resenting this treatment, incited the Titans to vengeance. She fashioned a strong sharp sickle, and showed Kronos how to do his father an irreparable hurt. Kronos, lying in wait, inflicted the irremediable wound as directed. The drops of blood, falling upon the earth from the wounded Uranos as he ascended, produced the *Erīnyes*, Furies, and the *Gigantes*, Giants, a race of monsters with legs of serpents. Other parts from the wound fell into the sea and floated there, till from the sea-foam *Aphrodītē*, goddess of Love, was born.

Kronos and Rhea now succeeded to the position of Uranos and Gaia as deities of heaven and earth. Of them were born *Hestia*, *Dēmētēr*, and *Hēra*, *Aïdēs*, or *Plūtōn*, *Poseidōn*, and *Zeus*. Kronos, having been warned by his parents that he would sometime be overpowered by a son, swallowed his first five children so soon as they were born. The sixth child, Zeus, was conveyed by the mother to Crete. In place of it she gave Kronos a stone, carefully wrapped up, which he gulped down without noticing the deception. Zeus soon reached maturity, and with his mother's help forced Kronos to disgorge the other children. They came forth uninjured, together with the stone. A stone said to have been that swallowed by Kronos was preserved at Delphi as a most sacred relic. It appears to have been a meteorite.

Then ensued a terrible struggle. The powers of sky and earth gathered in two opposing forces, led by Kronos and Zeus. The scene of the conflict was Thessaly. The

Titans with Kronos occupied Mt. Othrys, Zeus and the other sons of Kronos entrenched themselves on Mt. Olympus. The contest at first was even-matched. In the last resort Zeus brought forward as allies the Cyclops, who furnished him thunderbolts, and the Hekatoncheires, who shook the earth. Sky and earth blazed, the earth rocked and was rent asunder, all things seemed about to return to ancient chaos. Finally the sons of Kronos gained the victory. The Titans were hurled down under the earth and there guarded by the Hekatoncheires.

The three sons of Kronos now divided up the government of the universe by lot. As Kronos and Rhea had succeeded Uranos and Gaia, so they themselves gave place to Zeus and Hera, Zeus henceforth being lord of heaven and earth. Poseidon became ruler of the sea and all waters; Aïdes, of the Underworld, the realm of darkness, abode of the dead and storehouse of treasures.

The sovereignty of Zeus was by no means undisputed. *Typhōeus*, or *Typhōs*, a hundred-headed monster, one of the latest of Gaia's offspring, aspired to the mastery of all things, and was overcome by Zeus only with the help of the thunderbolt. Then the Giants attempted to scale the heights of heaven, and after a prolonged struggle were defeated in the same way. The war of the Giants has often been confused with that of the Titans.

Uranos, Kronos, and Zeus all appear to have been originally personifications of the sky; Uranos, as a fructifying power, sending moisture and life to the earth; Kronos, as a maturing and ripening influence, hence extensively worshipped in Greece as a harvest god; and Zeus, the clear shining vault of heaven as the source of light and health, the symbol of order and fixed law, the organizing and

directing power of the world. In the wars of the Titans and of the Giants, *Titanomachia* and *Gigantomachia*, there may be a reminiscence of the volcanic activities and terrible convulsions of Nature of which the traces are so abundant in Greece and the Greek islands.

Each of the rulers of the universe has under him a host of lesser deities, by whom his decrees are carried out. But in the government of the world an important part is played by Fate, or the Fates, *Moirai*, usually reckoned as three in number, *Klōthō*, *Lachesis*, and *Atropos*. At first they were conceived of as carrying out the will of Zeus. But later they were regarded as a personification of the inflexible, invariable law of necessity. To this law, inherent in the very nature of things, and inexorable, gods and men alike are subject. Even the will of Zeus may not change or render ineffectual its decrees.

2. Myths of the Origin and Early Life of Man.

There was little agreement among the Greeks in regard to the details of their myths setting forth the beginning and first gods of the world. A like diversity characterizes their notions about the origin and early life of man. In general it was thought that the first men sprang from the earth or from natural objects, as woods, streams, stones, and the like. Hence the name *autochthones* (sprung from the land itself), used of people supposed to have come into being in the land which they occupied.

The human race was thought to be as old as that of the gods, extending at least as far back as the time of Kronos. Under his rule was the *Golden Age*, a happy time in which men were large in frame, pure in life, and fed without effort of their own on the generous bounty of

earth. They lived long, in blessedness like that of the gods, who often came to earth and associated with them. After death they became beneficent spirits, dwelling unseen among men.

After the overthrow of Kronos came the *Silver Age*, inferior to the Golden. Men were now slower in physical development, yet of larger and finer form than we. Becoming haughty and self-willed, they even refused to give due honor to the gods, who more and more withdrew from relations with them. Zeus took them from the earth and made them ghosts of the Underworld.

Then followed the *Bronze Age*, full of strife and violence. Men fell at one another's hands, or wore themselves out in constant warfare, and perished soul and body.

Last came the *Iron Age*. Enfeebled man must now earn his bread by the sweat of his brow. While men were struggling in this hard condition, *Promētheus*, Forethought, son of the Titan *Iapetos*, brought them fire from heaven and taught them its uses, thus leading them to a knowledge of the arts. For this Zeus condemned him to unending torture. He was chained upon a bleak cliff. Here an eagle each day ate out his liver, which grew again at night.

But men were not content with honest toil, and tried in every way to get the advantage of one another. They became so desperately wicked that Zeus sent a great flood upon the earth. All perished save two, *Deucaliōn* and *Pyrrha*. These, directed by the gods, cast stones behind them, which became men and women, progenitors of the present race. But wickedness still remains. The gods have long since ceased to visit the earth as they did of old, and are often obliged to send punishment for sin.

3. Myths of Deities.

The divinities of the Greeks were so numerous, and the myths connected with them were so many and of so great variety, that only brief mention of them separately can here be made. They may be considered in four groups: divinities of Heaven, divinities of the Sea and Waters, divinities of the Earth, and divinities of the Underworld. The divinities of Heaven were thought to have much to do also with the earth and the life of men. Several of the divinities of the earth were intimately connected with those of the Underworld.

a. Divinities of Heaven.

The divinities of Heaven were divided into two classes: the Great Gods, and the Lesser Gods. They dwelt above Mt. Olympus, whence they came to earth whenever invoked, being ubiquitous rather than omnipresent.

The Great Gods were ten in number:[1]

Zeus, greatest of gods, often called father of gods and men. He was regarded as gatherer of clouds and sender of rain, the bestower of physical prowess and valor, the protector of the relations based on kinship, friendship, or treaties. He was the hurler of the thunderbolt against the guilty, the refuge also of the penitent. He was represented as often visiting the earth in various disguises, and especially susceptible to the charms of beautiful women. Hence arose a great number of myths. As the Greeks were monogamists, the loves of Zeus are difficult to account for unless they are interpreted as different personifications of the same natural phenom-

[1] With these sometimes *Poseidon* (see p. 33) and *Demeter* (see p. 34) are reckoned, making twelve "Great Gods" in all.

ena, or as originally different forms of the same myth belonging to different localities.

Hēra, wife of Zeus, queen of Heaven, and goddess of storms; considered also the helper of women in all wifely relations. She was represented as haughty, jealous, resentful, and often engaged in angry quarrels with Zeus.

Hēphaistos, son of Zeus and Hera, god of fire, maker of weapons, and deviser of other works in metal for the gods. He was represented as mighty in strength, but lame. According to one account he once took sides with Hera in a quarrel, whereupon Zeus caught him by the foot and hurled him forth from Olympus. Then, in the words of Milton, —

> "From morn
> To noon he fell, from noon till dewy eve,
> A summer's day; and with the setting sun
> Dropped from the zenith, like a falling star,
> On Lemnos, the Ægean isle."

Athēnē, said to have sprung full-armed from the head of Zeus. She was regarded as protector of states, hence as goddess both of systematic war and of the arts of peace. She was also goddess of wisdom. As a virgin deity, she was considered the special protectress of girls.

Apollōn, son of Zeus and *Lētō* (Latin *Lātōna*), brother of *Artemis;* a favorite divinity of the Greeks. He was worshipped as protector from evils, especially as guardian of herds and flocks; as promoter of athletic development and manly beauty; as inspirer of music and giver of oracles. He is usually considered a personification of light.

Artemis, daughter of Zeus and Leto, and goddess of the hunt, in her devotion to which she was said to scour woods and mountains, accompanied by fleet hounds and

throngs of nymphs of forest and stream; originally, no doubt, a moon-goddess. The Ephesian Artemis (cf. Acts, chap. xix.), was a deity of oriental origin, later identified with the Greek divinity.

Arēs, son of Zeus and Hera, god of war and bitter hatred.

Aphrodītē, goddess of love, sprung from the foam of the sea. Her power was thought to make itself felt in sky, sea, and earth. She was also goddess of spring, of gardens and flowers, the bestower of female beauty and grace, the guardian of marriage and family life.

Hermēs, son of Zeus and *Maia*, messenger of the gods and conductor of souls in the Underworld. On earth he was considered as the guardian of roads and guide of travellers, the protector of herds, and patron-deity of thieves.

Hestia, daughter of Kronos and Rhea, goddess of the hearth. As the hearth-fire was intimately connected with the interests of the family, she was looked to as the dispenser of domestic blessings. She was also worshipped at the public hearths as guardian of cities.

Among the Lesser Gods the most important were —

Hēlios, god of the sun, father of Phaëthon.

Ēōs, goddess of the dawn.

Selēnē, goddess of the moon, also called *Mēnē*.

Phōsphoros, Morning-star, *Hesperos* (Latin *Hesperus*), Evening-star.

Ōrīōn, a mighty hunter, loved by Eos, but slain by Artemis, and after his death placed among the stars.

Winds, often personified under many different names. In the later mythology they are represented as under the rule of a King *Aiolos* (Latin *Aeolus*), whose home was on one of the Aeolian Islands north of Sicily.

Themis, daughter of Uranos and Gaia, goddess of order, law, and right, and mother of the *Hōrai*, Seasons.

Charites, Graces, usually considered three in number, goddesses of charm and bloom, both in nature and in man.

Mnēmosynē, Memory, mother of the nine *Mousai*, Muses, goddesses of music, poetry, and the sciences. The muses were: 1. *Kalliopē* (Latin *Calliope*), of heroic poetry. 2. *Klīō* (Latin *Clīo*), of history. 3. *Euterpē*, of lyric poetry. 4. *Terpsichorē*, of the dance. 5. *Eratō*, of love-poetry. 6. *Melpomenē*, of elegiac and tragic poetry. 7. *Thalīa*, of comedy. 8. *Polymnia*, or *Polyhymnia*, of sacred music and poetry. 9. *Ūrania*, of astronomy.

Nīkē, goddess of victory.

Īris, goddess of the rainbow, represented as a messenger of the gods, particularly Zeus and Hera.

Hēbē, daughter of Zeus and Hera; a personification of girlish beauty.

Ganymēdēs, a beautiful boy, a personification of boyish beauty. Zeus sent an eagle to bring him up to heaven, and made him cup-bearer.

Erōs, small but mighty god of love, companion of Aphrodite (cf. p. 24).

Aisklēpios (Latin *Aesculāpius*), god of healing and of medicine.

Tychē, daughter of Zeus, goddess of chance, or luck.

Nemesis, an avenging or punishing goddess, who never fails to overtake the wrong-doer.

Eris, a personification of strife.

b. Divinities of the Sea and Waters.

The principal divinities of this class are :

Poseidōn, ruler of the sea and the whole realm of waters. His ensign of authority is the trident. He rides over the deep in a chariot, now raising, now calming the waves, and sometimes in his might makes the earth tremble.

Amphītrītē, wife of Poseidon, goddess of the sea.

Trītōn, son of Poseidon and Amphitrite, represented as giving signals for storms or calm upon a hollow shell.

Nēreus, a little "old man of the sea," friendly and kind, dwelling in the shimmering depths with his fifty bright and beautiful daughters, the *Nereids*.

Prōteus, a sea-god, fond of changing into all kinds of forms.

Glaukos (Latin *Glaucus*), a sea-god, half man, half fish. Sailors often reported having seen him. His appearing was thought generally to portend ill-luck.

Seirēnes (Latin *Sīrēnes*), Sirens, beautiful singers of the sea, whose song, of resistless charm, enticed sailors to destruction.

Skylla (Latin *Scylla*), a horrible monster lying at the foot of a cliff on the Italian shore opposite Charybdis. She was represented as having six heads, which she stretched forth from her cave to catch whatever came in her way.

All *Rivers*, *Springs*, and *Brooks* were supposed to have their special divinities, children of *Okeanos* and *Tēthys*. According to Hesiod there were three hundred sons of Okeanos, i. e. river-gods, and three hundred daughters, nymphs of springs and brooks. Another poet mentions three thousand river-gods alone.

Atlās, bearer of heaven and earth on his head and hands,

seems originally to have belonged to the number of sea-gods, but was later identified with a mountain.

c. Divinities of the Earth.

Gaia (cf. p. 24), goddess of the earth, as the benign and fruitful mother of all things.

Rhea (cf. p. 25), also called *Kybele* (Latin *Cybele*), a goddess of the earth, and especially of mountains, where she was worshipped with mystic rites.

Dēmētēr (cf. p. 25), goddess of agriculture, especially of grain; mother of Persephone.

Dionysos (Latin *Dionȳsus*), also called *Bacchos* (Latin *Bacchus*), son of Zeus and Semele, god of the vine and wine. He was said to have travelled throughout the world, accompanied by hosts of satyrs and worshippers, teaching the cultivation of the grape. He is the subject of many myths.

Nymphai (Latin *Nymphæ*), the Nymphs, a numberless class of inferior divinities, represented as beautiful maidens, dwelling in groves and glens, on mountains, in grottos, in springs and streams.

Satyroi (Latin *Satyri*), Satyrs, rough, sportive deities with animal characteristics, inhabiting woods and mountains, devoted to wine, music, and the chase.

Seilēnus (Latin *Sīlēnus*), father of the satyrs and foster-father of Dionȳsos; represented as a fat, jovial old man, with a bald head; usually in the company of Dionȳsos, and reeling with intoxication.

Pān, son of Hermes and a wood-nymph; a sportive, goat-footed being, with horns and a long beard; looked upon as the guardian of pastures, flocks, and shepherds, and the inventor of the shepherd's pipe.

d. Divinities of the Underworld.

The Underworld was conceived of as a vast, gloomy region beneath the earth, the abode of the dead. The entrance was guarded by *Kerberos* (Latin *Cerberus*), a horrible monster with three dog-like heads. Beyond the entrance on every side flowed black water, across which *Charōn*, stern and repulsive boatman, ferried the spirits of the dead. The good fared well in a place set apart for them. But the wicked suffered various forms of punishment, according to the nature and extent of their sins on earth. *Tantalos*, for example, a king who had violated the confidence of Zeus, was placed in a lake; though always thirsty, always hungry, yet he was never able to touch either the water, which receded as he tried to drink, or the boughs laden with delicious fruit that hung just beyond his reach. *Sīsyphos*, a wicked king of Corinth, was compelled to keep rolling up hill a huge stone, that rolled down again as soon as he had brought it to the top. *Ixīōn* was bound to an ever-revolving wheel; and the daughters of *Danaos* (Latin *Danaus*) were forced to keep filling jars with holes in the bottom. See p. 250.

The divinities of the Underworld were:

Plūtōn, also called *Aïdōneus* and *Aïdēs* (English *Pluto*), ruler of the Underworld. As the Underworld was thought of as the storehouse of seeds and source of wealth, Pluto was also considered a giver of wealth. He is sometimes confused with *Ploutos* (Latin *Plūtus*), a personification of wealth.

Persephonē (Latin *Prōserpina*), daughter of Zeus and Demeter, and wife of Pluto. Zeus had promised her to Pluto without the mother's knowledge. As Perse-

phone, a beautiful maiden, was one day gathering flowers, the earth opened beside her; Pluto appeared and carried her down to the Underworld to be his queen. Demeter, sorrowing, searched the world over for the girl, whose fate she finally learned from Hekate and Helios. As a compromise the daughter was allowed to spend six months of the year on the earth, the remaining six months in the Underworld with her husband. See p. 264.

Hekatē (Latin *Hecate*), a mysterious divinity, apparently at first an earth-goddess, afterwards an attendant of Persephone in the Lower World. At night she was supposed to send forth demons who would meet at the crossings of roads and at tombs.

Erīnyes, Furies, horrible beings with serpents twining in their hair, who pursued and punished the wicked.

Aiakos (Latin *Aeacus*), a son of Zeus and early king of the Island Aegīna, who on account of his justice on earth was made a judge in the Underworld after his death.

Mīnōs, a son of Zeus and *Eurōpa*, and early lawgiver of Crete, who after death became a judge in the Lower World.

Rhadamanthos (Latin *Rhadamanthus*), a brother of Minos, who also became a judge of the dead.

Thanatos, Death, and *Hypnos*, Sleep, were both personified. They were considered as brothers, living in the Underworld.

4. Myths of Heroes.

The Greek heroes were a class of beings of mingled human and divine parentage, endowed with godlike powers, courage, and endurance. Their lives, under divine direction and help, were devoted to the accomplishment of great tasks, mostly of a character calculated to benefit humanity, such as the slaying of destructive monsters and the founding of cities. All the prominent cities of Greece had their particular heroes, who were worshipped as patron deities, as Theseus at Athens. The myths of heroic adventure are very numerous.

The heroes oftenest mentioned are:

Kadmos (Latin *Cadmus*), son of *Agēnōr*, King of Phoenicia; founder of Thebes.

Amphīōn and *Zēthos*, sons of *Antiopē*, queen of Thebes, who rescued her from cruel treatment and bound her tormentor, *Dirkē* (Latin *Dirce*), to the back of a bull to be carried off into the wilderness. Amphion became the husband of the Lydian princess *Niobē*, whose presumptuous pride led to the wretched death of her children and herself.

Īnachos (Latin *Īnachus*), founder of Argos.

Perseus, son of Zeus and Danäe, who was a daughter of Akrisius, King of Argos. He is prominent in several myths, among which are the bringing of the head of the Gorgon *Medūsa* (cf. p. 251), and the release of *Andromeda* (cf. p. 254).

Bellerophōn, son of Glaukos (see p. 33). Mounted on *Pēgasos*, a wonderful winged steed, he despatched the *Chimaera*, a fire-breathing monster, part lion, part goat,

and part serpent. He also defeated the *Amāzones*, Amazons, a race of warlike women in the northeastern part of Asia Minor.

Kastōr and *Polydeukēs* (Latin *Castor* and *Pollux*, the *Dioscūrī*), twin sons of *Tyndareus*, a king of Laconia. Kastor was famous for his horsemanship, Polydeukes for his skill in boxing.

Kekrops (Latin *Cēcrops*), founder of Athens, said to have introduced there the first elements of civilized life.

Pelops, brother of Niobe, afterwards King of Elis; famous for having won his wife *Hippodamīa* and his kingdom in a chariot-race, on which he had staked his life.

Meleāgros (Latin *Meleager*), a son of *Oineus* (Latin *Oeneus*), who led a hunt and slew the Kalydonian boar, a monster invulnerable to ordinary wounds, that had long laid waste the country about Kalydōn, in Aetolia.

Iāsōn, a prince of Thessaly who led the expedition of the Argonauts, in which the chief heroes of the time joined him. They sailed in the ship *Argō* to *Kolchis* (Latin *Colchis*), at the southeastern part of the Black Sea. Here, with the help of the princess *Mēdēa*, a powerful enchantress, Iason obtained the Golden Fleece, the object of the voyage. The heroes after many adventures reached home again, Medea becoming the wife of Iason, who afterwards deserted her.

Thēseus, the son of Aegeus, King of Attica. His heroic exploits resemble those of Herakles. The principal ones were, the killing of *Periphētēs*, *Sinis*, and *Skīrōn*, all terrible robbers and murderers, with whom ordinary men could not cope; the slaying of the cruel *Procrūstēs*, who had been in the habit of killing victims by cutting them off or stretching them out to fit an

iron bedstead; the victory over fifty giants, sons of *Pallās*, who had tried to compass his destruction in order to gain the throne of Attica; and finally the slaying of the *Minotaur* (*Mīnōtauros*, Latin *Mīnōtaurus*), a flesh-eating monster of Crete, to which for a long time Athens had been obliged to send each year a tribute of young men and maidens for food. The Minotaur lived in the Labyrinth, constructed by *Daidalos* (Latin *Daedalus*), a cunning artificer. Theseus, having slain the monster, found his way out of this with the help of a thread furnished by *Ariadnē*, daughter of Minos. With her he sailed for Attica, but abandoned her on the island of Naxos, where she was found and wedded by Dionysos.

Hēraklēs (Latin *Hercules*), the great national hero of the Greeks, son of Zeus and *Alkmēnē* (Latin *Alcmēne*). Among his many wonderful exploits the *Twelve Tasks*, imposed by King *Eurystheus* of *Mykēnai* (Latin *Mycēnae*), are the most noteworthy. They are —

1. The slaying of the *Nemean lion*, which ravaged the plain of Nemēa, in the northern part of Argolis.

2. The killing of the *Lernean Hydra*, a nine-headed poisonous water-serpent, in the marsh near Lerne, in Argolis.

3. The destruction of the *Erymanthian Boar*, in Arcadia.

4. The slaying of the *Keryneian Stag*, a marvellous animal with hoofs of brass, in Achaia.

5. The driving away of the *Stymphalian Birds*, the pest of Stymphālus, in Arcadia.

6. The cleansing of the *Stables of Augeias*, King of Elis, by turning through them the waters of a river.

7. The bringing of the *Cretan Bull*, Poseidon's gift to Minos, to Mykēnai.

8. The fetching of the flesh-eating *Horses of Diomēdēs*, King of Thrace, to Mykēnai.

9. The obtaining of the *Girdle of Hippolytē*, queen of the Amazons, for Eurystheus's daughter.

10. The securing of the *Cattle of Gēryōn*, a three-headed monster in the far West.

11. The fetching of the three *Golden Apples* from the *Garden of the Hesperides*, where they were guarded by a dragon.

12. The dragging of *Kerberos* (see p. 35) to the upper world.

Herakles perished in a poisoned robe, given him by his jealous wife, *Dēianīra*. When he saw that death was near at hand, he mounted his own funeral pyre, whence his spirit passed away in a cloud.

The age in which the heroes lived is known as the *Heroic Age*. The Greeks thought that it immediately preceded their own time, and considered a good part of the myths connected with it as true history. To this period belong also the *Centaurs*, mythical beings, half man, half horse, celebrated for their conflicts with the *Lapithae*, a Thessalian people, and Herakles.

To the Heroic Age are ascribed two great military expeditions. The one is the *War against Thebes*, or the expedition of the *Seven against Thebes*, in which *Polyneikes* (Latin *Polynīces*), aided by six other heroes and their forces, tried to wrest the throne of Thebes from his brother *Eteoklēs* (Latin *Eteōclēs*).

The other is the *Trojan War*, the object of which was

the bringing back of *Helen*, who had been induced by the Trojan *Paris*, King Priam's son, to leave her husband, *Menelāos*, King of Sparta. The chief heroes of the Trojan war were, on the side of the Greeks, *Agamemnōn*, *Menelāos* (Latin *Menelāus*), *Achilleus* (Latin *Achillēs*), *Nestōr*, *Odysseus* (Latin *Ūlixēs*), and *Aiās*; on the side of the Trojans, *Priam*, *Hektōr* (Latin *Hector*), *Paris*, *Aenēās*, and *Antēnōr*. The setting out, the conflict, and the return of the heroes, are fraught with romantic incidents.

iv. Outline of the Roman Mythology.

The development of the Roman mythology, as of the Roman religion, was marked by three distinct stages, or periods.

In the first, the prehistoric period, beliefs and worship were of the simplest character. There were as yet no temples. On mountain tops, by springs, lakes, and running streams, or in the presence of fire, men worshipped the divine powers that were supposed thus to manifest themselves. The gods, too, were not represented by images, but by symbols, by plants and animals considered sacred to them. Thus the eagle and the oak were sacred to Jupiter, the wolf and the woodpecker to Mars. In this period human sacrifices were at times offered up.

The second period, known as that of *Numa*, covering the earlier and middle part of the Roman kingdom, was characterized by the establishment of priesthoods and minute often laborious regulations of worship, many of which were no doubt derived from Etruria. From this time the Roman religion was dominated by priestcraft.

The third period, including the latter part of the Roman kingdom and the Roman republic, was marked by the introduction of foreign divinities, beliefs, and ceremonies, chiefly from the Greeks. During this period most of the Roman temples were built.

Many elements of the Greek Mythology were introduced into Rome so early and became so much a part of the national thought that they may best be treated along with those that were indigenous. The few native ideas in regard to the beginning of the world and the origin and early life of man were so completely replaced by the Greek myths that they

may here be passed over. Our outline of the Roman Mythology will therefore comprise only two divisions: myths of Deities, and myths of Demi-gods or Heroes.

I. Myths of Deities.

a. Divinities of Heaven.

The Greater Gods[1] were: —

Iānus, opener of the portals of heaven, god of all beginnings; guardian of entrances, doors, and passage-ways; represented with two faces looking in opposite directions.

Iuppiter (English *Jupiter*), 'greatest and best' of all gods, ruler of heaven and earth. His position and relations correspond with those of the Greek *Zeus*, with whom in later times he was fully identified.

Iūnō, wife of Juppiter and queen of heaven, in later times identified with the Greek Hera.

Minerva, goddess of wisdom and statecraft; a native divinity soon identified with the Greek *Athēnē*.

Apollō, a purely Greek divinity, whose worship was transplanted to Rome at an early date and became very popular. See *Apollōn*, p. 30.

Diāna, an ancient Italian[2] moon-goddess, afterwards identified with the Greek *Artemis* and thought of as Apollo's sister.

Mārs, an ancient Italian god of husbandry and cattle-raising, of manly vigor and victorious strife, revered by

[1] The Romans in later times also recognized a group of "Twelve Great Gods," viz.: *Iuppiter*, *Iuno*, *Minerva*, *Apollo*, *Diana*, *Mars*, *Venus*, *Neptunus*, *Ceres*, *Mercurius*, *Vulcanus*, *Vesta*.

[2] That is, worshipped by other early Italian peoples as well as by the Romans.

the Romans as next in power to Juppiter. In later times Mars was identified with the Greek *Arēs*.

Venus, an Italian goddess of flowers, gardens, vineyards, and the quickening life of spring; later identified with the Greek *Aphroditē*, as goddess of love and womanly charm.

Vulcanus (English *Vulcan*), an Italian god of fire, considered sometimes as a helpful and protecting, sometimes as a destroying deity. He is often confused with the Greek *Hēphaistos*.

Vesta, goddess of the hearth and protectress of the home-life; also guardian of the life of the City as the home of the Romans. With her worship was closely connected that of the *Penātēs*, guardian spirits watching over the sustenance of the household. Vesta corresponds closely with the Greek *Hestia*.

Of the Lesser Gods the most important were:

Sōl, the Sun, corresponding with the Greek *Hēlios*.

Lūna, the Moon, corresponding with the Greek *Selēne*.

Māter Mātūta, goddess of the Dawn.

Quirīnus, a god of war and guardian of the Romans; apparently at first a Sabine divinity corresponding with the Roman Mars, but afterwards identified with the deified *Rōmulus*, mythical founder of Rome.

Mercurius, in early times purely a divinity of commerce and money-making. Later he was identified with the Greek *Hermēs*, and the myths of Hermes were attributed to him.

Aesculāpius, the Greek *Asklēpios* (cf. p. 32), whose worship was introduced into Rome from Epidauros in Argolis, after a pestilence, in the year 291 B. C.,

and gained so strong a hold upon the people that it was among the last to die out after the promulgation of Christianity.

Iuventūs, a personification of youth; a divinity supposed to watch over young manhood.

Terminus, god of boundaries, public and private.

Fidēs, a personification of good-faith; worshipped especially, in connection with Juppiter, as god of contracts.

Māia, also called *Bona Dea*, wife of Vulcan, a beneficent goddess of the field, to whose quickening influence the starting of vegetation in the spring was ascribed. From her the month of May takes its name. In later times she was sometimes confused with the Greek *Maia*, Atlas's daughter, mother of Hermes.

Winds and *Storms* were personified, as by the Greeks, with many different names and attributes.

b. Divinities of the Sea and Waters.

Owing to the lack of familiarity of the early Romans with the sea, their nautical myths were even more scanty than those of the other elements of Nature. The principal divinity of the sea was —

Neptūnus, lord of all waters, later identified with the Greek *Poseidōn*.

Springs, *Rivers*, and *Brooks*, as among the Greeks, were thought to be under the care of special *Nymphs* and *Stream-gods*.

c. Divinities of the Earth and Practical Life.

The chief divinities of the Earth and its products were:

Tellūs, the Earth, personified as mother of all things, in contrast with the fructifying Heaven; hence in prayers and oaths *Iuppiter* and *Tellūs Māter* are often mentioned together.

Sāturnus, Saturn, one of the most ancient Italian deities, god of seeds and sowing, the introducer of agriculture; often identified or confused with the Greek *Kronos*.

Ops, wife of Saturnus, goddess of sowing and harvest.

Cerēs, an ancient Italian goddess, later fully identified with the Greek *Dēmētēr*.

Liber, an early Italian deity of planting and fructification, in later times identified with the Greek *Dionȳsos* or *Bacchos*.

Libera, an ancient Italian divinity, later completely merged with the Greek *Persephone*, and also called *Prōserpina*.

Faunus, an early Italian god of mountains, pasture-lands, and meadows; a kindly deity, blessing with increase fields, flocks, and the work of men.

Silvanus, a divinity presiding over forests, fields, and the labors of husbandmen.

Palēs, tutelary deity of flocks and sheperds.

Feronia, an early Italian goddess of groves and of flowing fountains; also the guardian of freedmen.

Flōra, goddess of bloom and flowers.

Priāpus, a divinity of Greek origin, god of gardens and promoter of fertility.

Vertumnus, god of fruits, guardian of vegetable products from blossoming to maturity.

Pōmōna, wife of Vertumnus, goddess of fruit-trees and gardens.

Māgna Māter, the Greek *Rhea Kybele*, whose worship was introduced from Pessinūs in Asia Minor, B. C. 204. Cf. p. 34.

By the divinities of practical life are meant a great number of personified abstractions, of which the following are examples: —

Fortūna, goddess of Fortune.

Salūs, good-health; *Febris*, Fever.

Victōria, Victory; *Bellōna* (cf. *bellum*), a goddess of War; *Honōs*, Honor; *Virtūs*, Valor; *Pāx*, Peace.

Lībertās, Liberty; *Spēs*, Hope; *Fēlīcitās*, Good-luck; *Bonus Eventus*, Good Outcome.

Concordia, Harmony; *Pietās*, Dutifulness; *Pudīcitia*, Modesty; *Mēns*, Intellect; *Aequitās*, Fairness; *Prōvidentia*, Forethought.

d. Divinities of the Underworld and Death.

The early Roman notions about the Underworld, so far as they went, were similar to those of the Greeks. But they were not carried out so far in detail as the Greek, and were influenced in their development by the Roman ancestor-worship.

The principal divinities of the underworld were:

Orcus, lord of the Underworld, who like a harvester gathers the souls of the dead into his treasure-house. In later times Orcus was often identified with the Greek *Plūtōn*.

Mānēs, spirits of those who had recently died, living in the Underworld, but permitted at times to return to earth and mingle unseen with the living.

Larēs, spirits of ancestors long dead, who were buried with proper funeral rites. They were thought of as beneficent divinities, protecting the descendants of their families in all works and ways. The *Larēs Familiārē* in particular hovered about the hearth, bringing countless blessings to the homes where they were duly worshipped. The Lares as guardian spirits of the family, and the Penates as spirits ministering to the material needs of the household, are often mentioned together as representing the home.

Larvae, spirits of ancestors who did not have the proper burial rites. These were supposed to be restless ghosts, evil demons, wandering up and down the earth, having no peace, bringing blight and curses wherever they went.

In the classical period, and after that time, the Greek myths of the Underworld became current and found frequent expression in literature, as in the sixth book of Vergil's *Aeneid* and in the works of other poets.

Introduction of Oriental Divinities.

Just before the beginning of the Christian era, and also after that time, the worship of many divinities was introduced to Rome from the East. The most noteworthy were:

Īsis, an Egyptian goddess of the earth.

Osīris, the Egyptian god of the Nile, husband of Isis.

Serāpis, apparently another name for Osiris as manifesting himself in *Apis*, the Egyptian Sacred Bull.

Mithras, Persian god of the Sun, whose worship was brought to Rome in the early Empire and soon became widespread.

Elagabalus, a Syrian sun-god, whose worship was introduced by the Emperor of the same name (also sometimes called *Heliogabalus*), near the beginning of the third century A. D.

2. Myths of Demi-gods and Heroes.

The Romans had no native heroes, using the word in the Greek sense. But many of the heroes of Greek mythology were venerated at Rome, and became connected with national myths. Among those most commonly referred to are:

Hercules, the Greek *Herakles*, said to have passed through Italy, and celebrated in the legends connected with the founding of Rome.

Ūlixēs (English *Ulysses*), the Greek *Odysseus*.

Castor and *Pollux*, the Greek *Kastor* and *Polydeukes*.

Aenēās, son of Venus and the Trojan *Anchīsēs*; he became the national hero of the Romans.

Antēnor, also a Trojan hero, connected with legends of settlements in Northern Italy.

To these are sometimes added certain characters in the early Roman legends, as —

Latīnus, King of the Latins, the primitive inhabitants of Latium, whose daughter *Lāvīnia* Aeneas married.

Turnus, an Italian prince to whom Lavinia had been betrothed before Aeneas came to Italy.

Rōmulus, son of Mars and Rhea Silvia, founder of Rome.

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P. OVIDIUS NASO

CARMINUM PARS PRIMA.

1. *AD AURORAM.*

Quo properas, Aurora? Mane! Sic Memnonis umbris
Annua sollemni caede parentet avis!
Nunc etiam somni pingues, et frigidus aër,
Et liquidum tenui gutture cantat avis.

Prima bidente vides oneratos arva colentes,
Prima vocas tardos sub iuga panda boves.
Tu pueros somno fraudas, tradisque magistris,
Ut subeant tenerae verbera saeva manus.

Optavi quotiens, ne Nox tibi cedere vellet,
Ne fugerent vultus sidera mota tuos!
Optavi quotiens, aut ventus frangeret axem,
Aut caderet spissa nube retentus equus!

Iurgia finieram. Scires audisse. Rubebat.
Nec tamen adsueto tardius orta dies.

2. *TEMPUS ET USUS.*

Ferreus adsiduo consumitur anulus usu,
Interit adsidua vomer aduncus humo.
Quid magis est saxo durum, quid mollius unda?
Dura tamen molli saxa cavantur aqua.

3. *ARION.*

Quod mare non novit, quae nescit Ariona tellus?
Carmine currentes ille tenebat aquas.
Saepe sequens agnam lupus est a voce retentus,
Saepe avidum fugiens restitit agna lupum.

Saepe canes leporesque umbra cubuere sub una,
Et stetit in saxo proxima cerva leae;
Et sine lite loquax cum Palladis alite cornix
Sedit, et accipitri iuncta columba fuit.
Cynthia saepe tuis fertur, vocalis Arion,
Tamquam fraternis obstipuisse modis.

Nomen Arionium Siculas impleverat urbes,
Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppem conscendit Arion,
Atque ita quaesitas arte ferebat opes.

Forsitan, infelix, ventos undasque timebas;
At tibi nave tua tutius aequor erat.
Namque gubernator destricto constitit ense
Ceteraque armata conscia turba manu.

Quid tibi cum gladio? Dubiam rege, navita, puppem!
Non haec sunt digitis arma tenenda tuis.
Ille, metu vacuus, "Mortem non deprecor," inquit,
"Sed liceat sumpta pauca referre lyra."

Dant veniam, ridentque moram. Capit ille coronam,
Quae possit crines, Phoebe, decere tuos.
Induerat Tyrio bis tinctam murice pallam;
Reddidit icta suos pollice chorda sonos.

Protinus in medias ornatus desilit undas,
Spargitur impulsa caerula puppis aqua.
Unde — fide maius — tergo delphina recurvo
Se memorant oneri supposuisse novo.

Ille sedens citharamque tenet, pretiumque vehendi,
Cantat et aequoreas carmine mulcet aquas.
Di pia facta vident. Astris delphina recepit
Iuppiter et stellas iussit habere novem.

4. *GABIORUM PRODITIO.*

Ultima Tarquinius Romanae gentis habebat
Regna, vir iniustus, fortis ad arma tamen.
Ceperat hic alias, alias everterat urbes,
Et Gabios turpi fecerat arte suos.

Namque trium minimus, proles manifesta Superbi,
In medios hostes nocte silente venit.
Nudarant gladios: "Occidite," dixit, "inermem!
Hoc cupiant fratres Tarquiniusque pater,
Qui mea crudeli laceravit verbere terga."
Dicere ut hoc posset, verbera passus erat.

Luna fuit. Spectant iuvenem, gladiosque recondunt
Tergaque, deducta veste, notata vident.
Flent quoque, et ut secum tueatur bella, precantur.
Callidus ignaris adnuit ille viris.
Iamque potens, misso genitorem appellat amico,
Perdendi Gabios quod sibi monstret iter.

Hortus odoratis suberat cultissimus herbis,
Sectus humum rivo lene sonantis aquae.
Illic Tarquinius mandata latentia nati
Accipit, et virga lilia summa metit.

Nuntius ut rediit, decussaque lilia dixit,
Filius, "Agnosco iussa parentis," ait.
Nec mora; principibus caesis ex urbe Gabina,
Traduntur ducibus moenia nuda suis.

5. *DE MORTE PSITTACI.*

Psittacus, eois imitatrix ales ab Indis,
Occidit. Exsequias ite frequenter, aves.
Ite, piae volucres, et plangite pectora pinnis,
Et rigido teneras ungue notate genas!
Horrida pro maestis lanietur pluma capillis,
Pro longa resonent carmina vestra tuba!

Quid scelus Ismarii quereris, Philomela, tyranni?
Expleta est annis ista querella suis.
Alitis in rarae miserum devertere funus:
Magna, sed antiqua est causa doloris Itys.

Omnes, quae liquido libratis in aëre cursus,
Tu tamen ante alias, turtur amice, dole!
Plena fuit vobis omni concordia vita,
Et stetit ad finem longa tenaxque fides.
Quod fuit Argolico iuvenis Phoceus Orestae,
Hoc tibi, dum licuit, Psittace, turtur erat.

Quid tamen ista fides, quid rari forma coloris,
Quid vox mutandis ingeniosa sonis,
Quid iuvat, ut datus es, nostrae placuisse puellae?
Infelix, avium gloria, nempe iaces!

Tu poteras fragiles pinnis hebetare smaragdos,
Tincta gerens rubro Punica rostra croco.
Non fuit in terris vocum simulantior ales:
Reddebas blaeso tam bene verba sono.

Raptus es invidia. Non tu fera bella movebas.
Garrulus et placidae pacis amator eras.
Ecce, coturnices inter sua proelia vivunt,
Forsitan et fiant inde frequenter anus.

Plenus eras minimo, nec prae sermonis amore
In multos poteras ora vacare cibos.
Nux erat esca tibi causaeque papavera somni,
Pellebatque sitim simplicis umor aquae.

Vivit edax vultur, ducensque per aëra gyros
Miluus, et pluviae graculus auctor aquae;
Vivit et armiferae cornix invisa Minervae,
Illa quidem saeclis vix moritura novem:

Occidit ille loquax, humanae vocis imago,
Psittacus, extremo munus ab orbe datum!

Optima prima fere manibus rapiuntur avaris,
Implentur numeris deteriora suis;
Tristia Phylacidae Thersites funera vidit,
Iamque cinis, vivis fratribus, Hector erat.

Quid referam timidae pro te pia vota puellae,
Vota procelloso per mare rapta Noto?
Septima lux aderat, non exhibitura sequentem,
Et stabat vacuo iam tibi Parca colo.
Nec tamen ignavo stupuerunt verba palato;
Clamavit moriens lingua, "Corinna, vale!"

Colle sub Elysio nigra nemus ilice frondet,
Udaque perpetuo gramine terra viret.
Siqua fides dubiis, volucrum locus ille piarum
Dicitur, obscenae quo prohibentur aves.

Illic innocui late pascuntur olores,
Et vivax phoenix, unica semper avis.
Explicat ipsa suas ales Iunonia pinnas,
Oscula dat cupido blanda columba mari.

Psittacus has inter nemorali sede receptus
Convertit volucres in sua verba pias.
Ossa tegit tumulus, tumulus pro corpore magnus,
Quo lapis exiguus par sibi carmen habet:

COLLIGOR EX IPSO DOMINAE PLACUISSE SEPULCHRO.
ORA FUERE MIHI PLUS AVE DOCTA LOQUI.

6. *CUPIDO NEGATORUM.*

Vidi ego nuper equum contra sua vincla tenacem
Ore reluctanti fulminis ire modo;
Constitit, ut primum concessas sensit habenas,
Frenaque in effusa laxa iacere iuba.

Nitimur in vetitum semper, cupimusque negata.
Sic interdictis imminet aeger aquis.
Quidquid servatur, cupimus magis, ipsaque furem
Cura vocat. Pauci, quod sinit alter, amant.

7. *VOLUPTATES AGRICOLARUM.*

Rura quoque oblectant animos studiumque colendi;
Quaelibet huic curae cedere cura potest.
Colla iube domitos oneri supponere tauros,
Sauciet ut duram vomer aduncus humum.

Obrue versata Cerialia semina terra,
Quae tibi cum multo faenore reddat ager.
Aspice curvatos pomorum pondere ramos,
Ut sua, quod peperit, vix ferat arbor onus.

Aspice labentes iucundo murmure rivos;
Aspice tondentes fertile gramen oves.
Ecce, petunt rupes praeruptaque saxa capellae,
Iam referent haedis ubera plena suis.

Pastor inaequali modulatur harundine carmen,
Nec desunt comites, sedula turba, canes.
Parte sonant alia silvae mugitibus altae,
Et queritur vitulum mater abesse suum.

Quid, cum compositos fugiunt examina fumos,
Ut relevent dempti vimina curva favi?
Poma dat autumnus; formosa est messibus aestas;
Ver praebet flores; igne levatur hiems.

Temporibus certis maturam rusticus uvam
Deligit, et nudo sub pede musta fluunt.
Temporibus certis desectas alligat herbas,
Et tonsam raro pectine verrit humum.

Ipse potes riguis plantam deponere in hortis,
Ipse potes rivos ducere lenis aquae.
Venerit insitio; fac ramum ramus adoptet,
Stetque peregrinis arbor operta comis.

8. *CERES.*

Prima Ceres docuit turgescere semen in agris,
Falce coloratas subsecuitque comas;
Prima iugis tauros supponere colla coegit,
Et veterem curvo dente revellit humum.

9. *AGRICOLARUM PRECES.*

Officium commune Ceres et Terra tuentur;
Haec praebet causam frugibus, illa locum.

"Consortes operis, per quas correcta vetustas,
Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
Ut capiant cultus praemia digna sui.

Vos date perpetuos teneris sementibus auctus,
Nec nova per gelidas herba sit usta nives.
Cum serimus, caelum ventis aperite serenis;
Cum latet, aetheria spargite semen aqua.

Neve graves cultis Cerealia dona, cavete,
Agmine laesuro depopulentur aves.
Vos quoque, formicae, subiectis parcite granis;
Post messem praedae copia maior erit.

Interea crescat scabrae robiginis expers,
Nec vitio caeli palleat aegra seges;
Et neque deficiat macie, neque pinguior aequo
Divitiis pereat luxuriosa suis.

Et careant loliis oculos vitiantibus agri,
Nec sterilis culto surgat avena solo.
Triticeos fetus passuraque farra bis ignem
Hordeaque ingenti faenore reddat ager!"

10. *DUM LICET, LUDITE.*

Dum licet, et vernos etiam nunc degitis annos,
Ludite. Eunt anni more fluentis aquae;
Nec quae praeteriit, iterum revocabitur unda,
Nec quae praeteriit, hora redire potest.

11. *PLACATIO UMBRARUM.*

Est honor et tumulis, animas placare paternas,
Parvaque in exstructas munera ferre pyras.
Parva petunt Manes. Pietas pro divite grata est
Munere; non avidos Styx habet ima deos.

Tegula porrectis satis est velata coronis
Et sparsae fruges, parcaque mica salis,
Inque mero mollita Ceres, violaeque solutae;
Haec habeat media testa relicta via.
Nec maiora veto; sed et his placabilis umbra est.
Adde preces positis et sua verba focis.

Hunc morem Aeneas, pietatis idoneus auctor,
Attulit in terras, iuste Latine, tuas.
Ille patris Genio sollemnia dona ferebat;
Hinc populi ritus edidicere pios.

At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.
Non impune fuit; nam dicitur omine ab isto
Roma suburbanis incaluisse rogis.
Vix equidem credo, bustis exisse feruntur
Et tacitae questi tempore noctis avi,
Perque vias urbis Latiosque ululasse per agros
Deformes animas, vulgus inane, ferunt.
Post ea praeteriti tumulis redduntur honores,
Prodigiisque venit funeribusque modus.

Dum tamen haec fiunt, viduae, cessate, puellae;
Exspectet puros pinea taeda dies.
Conde tuas, Hymenaee, faces, et ab ignibus atris
Aufer! Habent alias maesta sepulchra faces.

Di quoque templorum foribus celentur opertis,
Ture vacent arae stentque sine igne foci.
Nunc animae tenues et corpora functa sepulchris
Errant, nunc posito pascitur umbra cibo.

12. *ROMA VETUS, ROMA NOVA.*

Simplicitas rudis ante fuit. Nunc aurea Roma est,
Et domiti magnas possidet orbis opes.
Aspice quae nunc sunt Capitolia, quaeque fuerunt;
Alterius dices illa fuisse Iovis.

Curia concilio nunc est dignissima tanto;
De stipula Tatio regna tenente fuit.
Quae nunc sub Phoebo ducibusque Palatia fulgent,
Quid nisi araturis pascua bubus erant?

Prisca iuvent alios. Ego me nunc denique natum
Gratulor. Haec aetas moribus apta meis:
Non quia nunc terrae lentum subducitur aurum,
Lectaque diverso litore concha venit,

Nec quia decrescunt effosso marmore montes,
Nec quia caeruleae mole fugantur aquae;
Sed quia cultus adest, nec nostros mansit in annos
Rusticitas priscis illa superstes avis.

13. *ABIT FORTUNA, FUGIUNT AMICI.*

Donec eris felix, multos numerabis amicos;
Tempora si fuerint nubila, solus eris.

Aspicis, ut veniant ad candida tecta columbae,
Accipiat nullas sordida turris aves?
Horrea formicae tendunt ad inania numquam;
Nullus ad amissas ibit amicus opes.

Utque comes radios per solis euntibus umbra est,
Cum latet hic pressus nubibus, illa fugit,
Mobile sic sequitur Fortunae lumina vulgus;
Quae simul inducta nube teguntur, abit.

14. *POETIS DIVINUS EST ADFLATUS.*

Est deus in nobis, et sunt commercia caeli;
Sedibus aetheriis spiritus ille venit.

15. *FLORA.*

Chloris eram, quae Flora vocor. Corrupta Latino
Nominis est nostri littera Graeca sono.
Vere fruor semper; vere est nitidissimus annus,
Arbor habet frondes, pabula semper humus.

Est mihi fecundus dotalibus hortus in agris,
Aura fovet, liquidae fonte rigatur aquae.
Hunc meus implevit generoso flore maritus,
Atque ait, "Arbitrium tu, Dea, floris habe."

FLORA.

FROM A STATUE AT ROME.

Saepe ego digestos volui numerare colores,
Nec potui; numero copia maior erat.
Roscida cum primum foliis excussa pruina est
Et variae radiis intepuere comae,

Conveniunt pictis incinctae vestibus Horae,
Inque leves calathos munera nostra legunt.
Protinus accedunt Charites, nectuntque coronas
Sertaque caelestes implicitura comas.

Prima per immensas sparsi nova semina gentes;
Unius tellus ante coloris erat.
Prima Therapnaeo feci de sanguine florem,
Et manet in folio scripta querella suo.

Tu quoque nomen habes cultos, Narcisse, per hortos,
Infelix, quod non alter et alter eras!
Quid Crocon aut Attin referam Cinyraque creatum,
De quorum per me vulnere surgit honor?

Forsitan in teneris tantum mea regna coronis
Esse putes. Tangit numen et arva meum.
Si bene floruerint segetes, erit area dives;
Si bene floruerit vinea, Bacchus erit;

Si bene floruerint oleae, nitidissimus annus;
Pomaque proventum temporis huius habent.
Flore semel laeso pereunt viciaeque fabaeque,
Et pereunt lentes, advena Nile, tuae.

Vina quoque in magnis operose condita cellis
Florent, et nebulae dolia summa tegunt.
Mella meum munus. Volucres ego mella daturas
Ad violam et cytisos et thyma cana voco.

Nos quoque idem facimus tunc, cum iuvenalibus annis
Luxuriant animi, corporaque ipsa vigent.

16. *PUER CRUDELIS ET VULPES.*

Filius huius erat primo lascivus in aevo,
Addideratque annos ad duo lustra duos.
Is capit extremi vulpem convalle salicti;
Abstulerat multas illa cohortis aves.

Captivam stipula faenoque involvit, et ignes
Admovet; urentes effugit illa manus;
Qua fugit, incendit vestitos messibus agros;
Damnosis vires ignibus aura dabat.

Factum abiit, monumenta manent. Nam viver captam
Nunc quoque lex vulpem Carseolana vetat;
Utque luat poenas gens haec, Cerialibus ardet;
Quoque modo segetes perdidit, ipsa perit.

17. *AMICITIAE FALSAE.*

Turpe quidem dictu, sed — si modo vera fatemur —
Vulgus amicitias utilitate probat.
Cura, quid expediat, prius est, quam quid sit honestum,
Et cum fortuna statque caditque fides.

Nec facile invenias multis in milibus unum,
Virtutem pretium qui putet esse sui.
Ipse decor, recte facti si praemia desint,
Non movet, et gratis paenitet esse probum.

18. *FESTA IN FALISCIS.*

Cum mihi pomiferis coniunx foret orta Faliscis,
Moenia contigimus victa, Camille, tibi.

Casta sacerdotes Iunoni festa parabant
Per celebres ludos indigenamque bovem.
Grande morae pretium ritus cognoscere, quamvis
Difficilis clivis huc via praebet iter.

Stat vetus et densa praenubilus arbore lucus.
Aspice; concedes numinis esse locum.
Accipit ara preces votivaque tura piorum,
Ara per antiquas facta sine arte manus.
Huc, ubi praesonuit sollemni tibia cantu,
It per velatas annua pompa vias.

Ducuntur niveae populo plaudente iuvencae,
Quas aluit campis herba Falisca suis,
Et vituli nondum metuenda fronte minaces,
Et minor ex humili victima porcus hara,
Duxque gregis cornu per tempora dura recurvo;
Invisa est dominae sola capella deae.
Illius indicio silvis inventa sub altis
Dicitur inceptam destituisse fugam.

Nunc quoque per pueros iaculis incessitur index,
Et pretium auctori vulneris ipsa datur.
Qua ventura dea est, iuvenes timidaeque puellae
Praesternunt latas veste iacente vias.
Virginei crines auro gemmaque premuntur,
Et tegit auratos palla superba pedes;
More patrum Graio velatae vestibus albis
Condita supposito vertice sacra ferunt.

Ore favent populi tunc, cum venit aurea pompa,
Ipsa sacerdotes subsequiturque suas.
Argiva est pompae facies. Agamemnone caeso
Et scelus et patrias fugit Halaesus opes;
Iamque pererratis profugus terraque fretoque
Moenia felici condidit alta manu.
Ille suos docuit Iunonia sacra Faliscos.
Sint mihi, sint populo semper amica suo!

19. *ARTIFEX NECIS PERIT SUA ARTE.*

Dicitur Aegyptus caruisse iuvantibus arva
Imbribus, atque annos sicca fuisse novem,
Cum Thrasius Busirin adit, monstratque piari
Hospitis adfuso sanguine posse Iovem.

Illi Busiris, "Fies Iovis hostia primus,"
Inquit, "et Aegypto tu dabis hospes aquam."
Et Phalaris tauro violenti membra Perilli
Torruit. Infelix imbuit auctor opus.

Iustus uterque fuit. Neque enim lex aequior ulla es
Quam necis artifices arte perire sua.

20. *NULLA NUBES SINE PARTE ARGENTEA.*

Nulla dies adeo est australibus umida nimbis,
Non intermissis ut fluat imber aquis.

Nec sterilis locus ullus ita est, ut non sit in illo
Mixta fere duris utilis herba rubis.

Nil adeo fortuna gravis miserabile fecit,
Ut minuant nulla gaudia parte malum.

21. *POETA EXSUL IACTATUS IN ALTO.*

Di maris et caeli, — quid enim nisi vota supersunt? —
Solvere quassatae parcite membra ratis,
Neve, precor, magni subscribite Caesaris irae!
Saepe premente deo fert deus alter opem.

Verba miser frustra non proficientia perdo.
Ipsa graves spargunt ora loquentis aquae,
Terribilisque Notus iactat mea dicta, precesque
Ad quos mittuntur, non sinit ire deos.

Me miserum, quanti montes volvuntur aquarum!
Iam iam tacturos sidera summa putes.
Quantae diducto subsidunt aequore valles!
Iam iam tacturas Tartara nigra putes.

Quocumque aspicio, nihil est nisi pontus et aër,
Fluctibus hic tumidus, nubibus ille minax.
Inter utrumque fremunt immani murmure venti.
Nescit, cui domino pareat, unda maris.

Nam modo purpureo vires capit Eurus ab ortu,
Nunc Zephyrus sero vespere missus adest,
Nunc sicca gelidus Boreas bacchatur ab Arcto,
Nunc Notus adversa proelia fronte gerit.

Rector in incerto est, nec quid fugiatve petatve
Invenit; ambiguis ars stupet ipsa malis.
Scilicet occidimus, nec spes est ulla salutis,
Dumque loquor, vultus obruit unda meos.
Opprimet hanc animam fluctus, frustraque precanti
Ore necaturas accipiemus aquas.

At pia nil aliud quam me dolet exsule coniunx;
Hoc unum nostri scitque gemitque mali.
Nescit in immenso iactari corpora ponto,
Nescit agi ventis, nescit adesse necem.
O bene, quod non sum mecum conscendere passus,
Ne mihi mors misero bis patienda foret!

At nunc, ut peream, quoniam caret illa periclo,
Dimidia certe parte superstes ero.
Ei mihi, quam celeri micuerunt nubila flamma!
Quantus ab aetherio personat axe fragor!
Nec leviùs laterum tabulae feriuntur ab undis,
Quam grave ballistae moenia pulsat onus.

Nec letum timeo. Genus est miserabile leti.
Demite naufragium, mors mihi munus erit.
Est aliquid, fatove suo ferrove cadentem
In solida moriens ponere corpus humo,
Et mandare suis aliqua et sperare sepulchrum
Et non aequoreis piscibus esse cibum.

Fingite me dignum tali nece, non ego solus
Hic vehor. Immeritos cur mea poena trahit?

Pro superi viridesque dei, quibus aequora curae,
Utraque iam vestras sistite turba minas;
Quamque dedit vitam mitissima Caesaris ira
Hanc sinite infelix in loca iussa feram.
Si, quam commerui, poenam me pendere vultis,
Culpa mea est ipso iudice morte minor.

22. *IUPPITER MISERICORS.*

Si, quotiens peccant homines, sua fulmina mittat
Iuppiter, exiguo tempore inermis erit;
Nunc, ubi detonuit strepituque exterruit orbem,
Purum discussis aëra reddit aquis.

Iure igitur genitorque deum rectorque vocatur,
Iure capax mundus nil Iove maius habet.

23. *DISCESSUS IN EXSILIUM.*

Cum subit illius tristissima noctis imago,
Qua mihi supremum tempus in Urbe fuit,
Cum repeto noctem, qua tot mihi cara reliqui,
Labitur ex oculis nunc quoque gutta meis.

Iam prope lux aderat, qua me discedere Caesar
Finibus extremae iusserat Ausoniae.
Nec spatium fuerat, nec mens satis apta parandi;
Torpuerant longa pectora nostra mora.

Non mihi servorum, comites non cura legendi,
Non aptae profugo vestis opisve fuit.
Non aliter stupui, quam qui Iovis ignibus ictus
Vivit, et est vitae nescius ipse suae.

Ut tamen hanc animi nubem dolor ipse removit,
Et tandem sensus convaluere mei,
Alloquor extremum maestos abiturus amicos,
Qui modo de multis unus et alter erant.

Uxor amans flentem flens acrius ipsa tenebat,
Imbre per indignas usque cadente genas.
Nata procul Libycis aberat diversa sub oris,
Nec poterat fati certior esse mei.

Quocumque aspiceres, luctus gemitusque sonabant,
Formaque non taciti funeris intus erat.
Femina virque meo pueri quoque funere maerent,
Inque domo lacrimas angulus omnis habet.
Si licet exemplis in parvo grandibus uti,
Haec facies Troiae, cum caperetur, erat.

Iamque quiescebant voces hominumque canumque
Lunaque nocturnos alta regebat equos.
Hanc ego suspiciens et ab hac Capitolia cernens,
Quae nostro frustra iuncta fuere Lari,

"Numina vicinis habitantia sedibus," inquam,
"Iamque oculis numquam templa videnda meis,
Dique relinquendi, quos urbs habet alta Quirini,
Este salutati tempus in omne mihi!
Et quamquam sero clipeum post vulnera sumo,
Attamen hanc odiis exonerate fugam,

aelestique viro, quis me deceperit error,
Dicite, pro culpa ne scelus esse putet!
t quod vos scitis, poenae quoque sentiat auctor,
Placato possum non miser esse deo."

Iac prece adoravi superos ego, pluribus uxor,
Singultu medios impediente sonos.
la etiam ante Lares passis adstrata capillis
Contigit exstinctos ore tremente focos,
Iultaque in adversos effudit verba Penates
Pro deplorato non valitura viro.

amque morae spatium nox praecipitata negabat,
Versaque ab axe suo Parrhasis Arctos erat.
Quid facerem? Blando patriae retinebar amore;
Ultima sed iussae nox erat illa fugae.

A! quotiens aliquo dixi properante, "Quid urges?
Vel quo festines ire, vel unde, vide!"
A! quotiens certam me sum mentitus habere
Horam, propositae quae foret apta viae.

Ter limen tetigi, ter sum revocatus, et ipse
Indulgens animo pes mihi tardus erat.
Saepe vale dicto rursus sum multa locutus,
Et quasi discedens oscula summa dedi.
Saepe eadem mandata dedi meque ipse fefelli,
Respiciens oculis pignora cara meis.

Denique, "Quid propero? Scythia est, quo mittimur," inquam,
"Roma relinquenda est. Utraque iusta mora est.

Uxor in aeternum vivo mihi viva negatur,
Et domus et fidae dulcia membra domus,
Quosque ego dilexi fraterno more sodales,
O mihi Thesea pectora iuncta fide!
Dum licet, amplectar — numquam fortasse licebit
Amplius. In lucro est quae datur hora mihi!"

Nec mora, sermonis verba imperfecta relinquo,
Complectens animo proxima quaeque meo.
Dum loquor et flemus, caelo nitidissimus alto,
Stella gravis nobis, Lucifer ortus erat.

Dividor haud aliter, quam si mea membra relinquat
Et pars abrumpi corpore visa suo est.
Sic doluit Mettus tunc, cum in contraria versos
Ultores habuit proditionis equos.

Tum vero exoritur clamor gemitusque meorum,
Et feriunt maestae pectora nuda manus.
Tum vero coniunx, umeris abeuntis inhaerens,
Miscuit haec lacrimis tristia dicta suis:

"Non potes avelli. Simul, a! simul ibimus," inquit
"Te sequar et coniunx exsulis exsul ero.
Et mihi facta via est. Et me capit ultima tellus,
Accedam profugae sarcina parva rati.
Te iubet a patria discedere Caesaris ira,
Me pietas. Pietas haec mihi Caesar erit!"

Talia temptabat, sicut temptaverat ante,
Vixque dedit victas utilitate manus.
Egredior, — sive illud erat sine funere ferri, —
Squalidus immissis hirta per ora comis.

a dolore amens tenebris narratur obortis
Semianimis media procubuisse domo;
tque resurrexit foedatis pulvere turpi
Crinibus et gelida membra levavit humo,
: modo, desertos modo complorasse Penates,
Nomen et erepti saepe vocasse viri,
ec gemuisse minus, quam si nataeve meumve
Vidisset structos corpus habere rogos,
t voluisse mori, moriendo ponere sensus, —
Respectuque tamen non voluisse mei.

ivat! et absentem — quoniam sic fata tulerunt —
Vivat ut auxilio sublevet usque suo.

24. *MUTATNE OMNIA TEMPUS?*

empore ruricolae patiens fit taurus aratri,
Praebet et incurvo colla premenda iugo;
empore paret equus lentis animosus habenis,
Et placido duros accipit ore lupos.

empore Poenorum compescitur ira leonum,
Nec feritas animo, quae fuit ante, manet;
uaeque sui iussis obtemperat Inda magistri
Belua, servitium tempore victa subit.

empus, ut extensis tumeat, facit, uva racemis,
Vixque merum capiant grana, quod intus habent;
empus et in canas semen producit aristas,
Et ne sint tristi poma sapore, facit.

Hoc tenuat dentem terram renovantis aratri,
Hoc rigidas silices, hoc adamanta terit.
Hoc etiam saevas paulatim mitigat iras,
Hoc minuit luctus maestaque corda levat.

Cuncta potest igitur tacito pede lapsa vetustas
Praeterquam curas attenuare meas.
Ut patria careo, bis frugibus area trita est,
Dissiluit nudo pressa bis uva pede.

Nec quaesita tamen spatio patientia longo est,
Mensque mali sensum nostra recentis habet.
Corpore sed mens est aegro magis aegra, maliqu
In circumspectu stat sine fine sui.

Urbis abest facies; absunt, mea cura, sodales;
Et qua nulla mihi carior, uxor abest.

Vulgus adest Scythicum bracataque turba Getaru
Sic me, quae video non videoque, movent.
Una tamen spes est, quae me soletur in istis,
Haec fore morte mea non diuturna mala.

25. *IUS CUIQUE SUUM.*

Vidi ego, naufragium qui risit, in aequore mergi,
Et, "Numquam," dixi, "iustior unda fuit."
Vilia qui quondam miseris alimenta negarat,
Nunc mendicato pascitur ipse cibo.

Passibus ambiguis Fortuna volubilis errat,
Et manet in nullo certa tenaxque loco;
Sed modo laeta venit, vultus modo sumit acerbos
Et tantum constans in levitate sua est.

26. *POETAE MISERIAE IN EXSILIO.*

[ic me pugnantem cum frigore cumque sagittis
Cumque meo fato quarta fatigat hiems.
ine carent lacrimae, nisi cum stupor obstitit illis,
Et similis morti pectora torpor habet.

elicem Nioben, quamvis tot funera vidit,
Quae posuit sensum, saxea facta, mali!
os quoque felices, quarum clamantia fratrem
Cortice velavit populus ora novo!

le ego sum, lignum qui non admittar in ullum;
Ille ego sum, frustra qui lapis esse velim.
ivimus, ut numquam sensu careamus amaro,
Et gravior longa fit mea poena mora.

ic inconsumptum Tityi semperque renascens
Non perit, ut possit saepe perire, iecur.
t, puto, cum requies medicinaque publica curae
Somnus adest, solitis nox venit orba malis.
omnia me terrent veros imitantia casus,
Et vigilant sensus in mea damna mei.

ut ego Sarmaticas videor vitare sagittas,
Aut dare captivas ad fera vincla manus;
ut, ubi decipior melioris imagine somni,
Aspicio patriae tecta relicta meae.

t modo vobiscum, quos sum veneratus, amici,
Et modo cum cara coniuge multa loquor.
ic ubi percepta est brevis et non vera voluptas,
Peior ab admonitu fit status iste boni.

Sive dies igitur caput hoc miserabile cernit,
Sive pruinosi Noctis aguntur equi,
Sic mea perpetuis liquefiunt pectora curis,
Ignibus admotis ut nova cera solet.
Saepe precor mortem, mortem quoque deprecor ic
Ne mea Sarmaticum contegat ossa solum.

27. *ODIUM PERTINACISSIMUM.*

Desinet esse prius contrarius ignibus umor,
Iunctaque cum luna lumina solis erunt;
Parsque eadem caeli zephyros emittet et euros,
Et tepidus gelido flabit ab axe notus;
Et nova fraterno veniet concordia fumo,
Quem vetus accensa separat ira pyra;
Et ver autumno, brumae miscebitur aestas,
Atque eadem regio vesper et ortus erit:
Quam mihi sit tecum positis, quae sumpsimus, ai i
Gratia, commissis, improbe, rupta tuis;
Quam dolor hic umquam spatio evanescere possi
Leniat aut odium tempus et hora meum.
Pax erit haec nobis, donec mihi vita manebit,
Cum pecore infirmo quae solet esse lupis.

28. *IMPRECATIO IN INIMICUM.*

Terra tibi fruges, amnis tibi deneget undas,
Deneget afflatus ventus et aura suos.
Nec tibi sol calidus, nec sit tibi lucida Phoebe,
Destituant oculos sidera clara tuos.
Nec se Vulcanus, nec se tibi praebeat aër,
Nec tibi det tellus nec tibi pontus iter.

sul, inops erres, alienaque limina lustres,
Exiguumque petas ore tremente cibum.
c corpus querulo, nec mens vacet aegra dolore,
Noxque die gravior sit tibi, nocte dies.

que miser semper, nec sis miserabilis ulli.
Gaudeat adversis femina virque tuis.
cedat lacrimis odium, dignusque puteris,
Qui mala cum tuleris plurima, plura feras.
que, quod est rarum, solito defecta favore
Fortunae facies invidiosa tuae.

usaque non desit, desit tibi copia mortis,
Optatam fugiat vita coacta necem.
ictatusque diu cruciatos spiritus artus
Deserat, et longa torqueat ante mora.

29. *POETAE IMMORTALES.*

uid mihi, Livor edax, ignavos obicis annos,
Ingeniique vocas carmen inertis opus?

on me more patrum, dum strenua sustinet aetas,
Praemia militiae pulverulenta sequi,
c me verbosas leges ediscere, nec me
Ingrato vocem prostituisse foro?
ortale est, quod quaeris, opus. Mihi fama perennis
Quaeritur, in toto semper ut orbe canar.

vet Maeonides, Tenedos dum stabit et Ide,
Dum rapidas Simois in mare volvet aquas.
vet et Ascraeus, dum mustis uva tumebit,
Dum cadet incurva falce resecta Ceres.

Battiades semper toto cantabitur orbe:
Quamvis ingenio non valet, arte valet.
Nulla Sophocleo veniet iactura cothurno;
Cum sole et luna semper Aratus erit.

Ennius arte carens animosique Accius oris
Casurum nullo tempore nomen habent.
Varronem primamque ratem quae nesciet aetas,
Aureaque Aesonio terga petita duci?
Carmina sublimis tunc sunt peritura Lucreti,
Exitio terras cum dabit una dies.
Tityrus et segetes Aeneïaque arma legentur,
Roma triumphati dum caput orbis erit.
Donec erunt ignes arcusque, Cupidinis arma,
Discentur numeri, culte Tibulle, tui.

Ergo cum silices, cum dens patientis aratri
Depereant aevo, carmina morte carent.
Cedant carminibus reges regumque triumphi,
Cedat et auriferi ripa benigna Tagi!
Vilia miretur vulgus. Mihi flavus Apollo
Pocula Castalia plena ministret aqua,
Sustineamque coma mętuentem frigora myrtum;
Atque' ita sollicito multus amante legar.

Pascitur in vivis Livor; post fata quiescit,
Cum suus ex merito quemque tuetur honos.
Ergo etiam cum me supremus adederit ignis,
Vivam, parsque mei multa superstes erit.

CARMINUM PARS SECUNDA.

METAMORPHOSES

1. *MUNDUS E CHAO.*

In nova fert animus mutatas dicere formas
orpora. Di, coeptis — nam vos mutastis et illas —
dspirate meis, primaque ab origine mundi
d mea perpetuum deducite tempora carmen.

Ante mare et terras et, quod tegit omnia, caelum,
nus erat toto naturae vultus in orbe,
uem dixere Chaos; rudis indigestaque moles,
ec quicquam nisi pondus iners congestaque eodem
on bene iunctarum discordia semina rerum.

Nullus adhuc mundo praebebat lumina Titan,
ec nova crescendo reparabat cornua Phoebe,
ec circumfuso pendebat in aëre tellus,
onderibus librata suis, nec bracchia longo
largine terrarum porrexerat Amphitrite;
tque aër, tellus illic et pontus et aether.
c erat instabilis tellus, innabilis unda,
ucis egens aër. Nulli sua forma manebat,
bstabatque aliis aliud, quia corpore in uno
rigida pugnabant calidis, umentia siccis,
ollia cum duris, sine pondere habentia pondus.

Hanc deus et melior litem natura diremit.
Nam caelo terras et terris abscidit undas,
Et liquidum spisso secrevit ab aëre caelum.
Quae postquam evolvit caecoque exemit acervo,
Dissociata locis concordi pace ligavit.
Ignea convexi vis et sine pondere caeli
Emicuit summaque locum sibi fecit in arce.
Proximus est aër illi levitate locoque;
Densior his tellus, elementaque grandia traxit
Et pressa est gravitate sua. Circumfluus umor
Extima possedit solidumque coërcuit orbem.

Sic ubi dispositam, quisquis fuit ille deorum,
Congeriem secuit sectamque in membra redegit,
Principio terram, ne non aequalis ab omni
Parte foret, magni speciem glomeravit in orbis.
Tum freta diffudit rapidisque tumescere ventis
Iussit et ambitae circumdare litora terrae.
Addidit et fontes et stagna immensa lacusque,
Fluminaque obliquis cinxit declivia ripis,
Quae, diversa locis, partim sorbentur ab ipsa,
In mare perveniunt partim, campoque recepta
Liberioris aquae pro ripis litora pulsant.

Iussit et extendi campos, subsidere valles,
Fronde tegi silvas, lapidosos surgere montes.
Utque duae dextra caelum totidemque sinistra
Parte secant zonae, quinta est ardentior illis,
Sic onus inclusum numero distinxit eodem
Cura dei, totidemque plagae tellure premuntur.
Quarum quae media est, non est habitabilis aestu;
Nix tegit alta duas: totidem inter utramque locavi
Temperiemque dedit mixta cum frigore flamma.

nminet his aër; qui, quanto est pondere terrae
ndus aquae levius, tanto est onerosior igni.
lic et nebulas, illic consistere nubes
ssit, et humanas motura tonitrua mentes
t cum fulminibus facientes frigora ventos.
is quoque non passim mundi fabricator habendum
ëra permisit. Vix nunc obsistitur illis,
um sua quisque regant diverso flamina tractu,
uin lanient mundum; tanta est discordia fratrum.

urus ad auroram Nabataeaque regna recessit
ersidaque et radiis iuga subdita matutinis.
esper et occiduo quae litora sole tepescunt,
roxima sunt Zephyro. Scythiam septemque triones
orrifer invasit Boreas. Contraria tellus
ubibus adsiduis pluvioque madescit ab Austro.

aec super imposuit liquidum et gravitate carentem
ethera nec quicquam terrenae faecis habentem.

ix ita limitibus dissaepserat omnia certis,
um, quae pressa diu massa latuere sub illa,
idera coeperunt toto effervescere caelo.
eu regio foret ulla suis animantibus orba,
stra tenent caeleste solum formaeque deorum,
esserunt nitidis habitandae piscibus undae,
erra feras cepit, volucres agitabilis aër.

anctius his animal mentisque capacius altae
eerat adhuc, et quod dominari in cetera posset.
atus homo est: sive hunc divino semine fecit
lle opifex rerum, mundi melioris origo;

Sive recens tellus seductaque nuper ab alto
Aethere cognati retinebat semina caeli;
Quam satus Iapeto mixtam fluvialibus undis
Finxit in effigiem moderantum cuncta deorum.
Pronaque cum spectent animalia cetera terram,
Os homini sublime dedit, caelumque tueri
Iussit et erectos ad sidera tollere vultus.

Sic, modo quae fuerat rudis et sine imagine, tellus
Induit ignotas hominum conversa figuras.

2. *QUATTUOR AETATES MUNDI.*

Prima Aetas, Aurea.

Aurea prima sata est aetas, quae vindice nullo
Sponte sua, sine lege fidem rectumque colebat.
Poena metusque aberant, nec verba minacia fixo
Aere legebantur, nec supplex turba timebat
Iudicis ora sui, sed erant sine vindice tuti.

Nondum caesa suis, peregrinum ut viseret orbem,
Montibus in liquidas pinus descenderat undas,
Nullaque mortales praeter sua litora norant.
Nondum praecipites cingebant oppida fossae;
Non tuba directi, non aeris cornua flexi,
Non galeae, non ensis erant. Sine militis usu
Mollia securae peragebant otia gentes.

Ipsa quoque immunis rastroque intacta nec ullis
Saucia vomeribus per se dabat omnia tellus;
Contentique cibis nullo cogente creatis
Arbuteos fetus montanaque fraga legebant

ornaque et in duris haerentia mora rubetis
, quae deciderant patula Iovis arbore, glandes.
er erat aeternum, placidique tepentibus auris
ulcebant zephyri natos sine semine flores.
ox etiam fruges tellus inarata ferebat,
ec renovatus ager gravidis canebat aristis.
umina iam lactis, iam flumina nectaris ibant,
avaque de viridi stillabant ilice mella.

Secunda Aetas, Argentea.

Postquam, Saturno tenebrosa in Tartara misso,
ub Iove mundus erat, subiit argentea proles,
uro deterior, fulvo pretiosior aere.
ppiter antiqui contraxit tempora veris,
erque hiemes aestusque et inaequales autumnos
t breve ver, spatiis exegit quattuor annum.
um primum siccis aër fervoribus ustus
anduit, et ventis glacies adstricta pependit.
um primum subiere domus. Domus antra fuerunt
t densi frutices et vinctae cortice virgae.
emina tum primum longis Cerealia sulcis
bruta sunt, pressique iugo gemuere iuvenci.

Tertia Aetas Aënea, Quarta Ferrea.

Tertia post illam successit aënea proles,
aevior ingeniis et ad horrida promptior arma,
Non scelerata tamen.
De duro est ultima ferro.
rotinus irrupit venae peioris in aevum

Omne nefas. Fugere pudor verumque fidesque.
In quorum subiere locum fraudesque dolique
Insidiaeque et vis et amor sceleratus habendi.

Vela dabant ventis, neque adhuc bene noverat illos
Navita; quaeque diu steterant in montibus altis,
Fluctibus ignotis insultavere carinae.
Communemque prius, ceu lumina solis et auras,
Cautus humum longo signavit limite mensor.

Nec tantum segetes alimentaque debita dives
Poscebatur humus, sed itum est in viscera terrae;
Quasque recondiderat Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.
Iamque nocens ferrum ferroque nocentius aurum
Prodierat. Prodit Bellum, quod pugnat utroque,
Sanguineaque manu crepitantia concutit arma.

Vivitur ex rapto. Non hospes ab hospite tutus,
Non socer a genero; fratrum quoque gratia rara e
Imminet exitio vir coniugis, illa mariti;
Lurida terribiles miscent aconita novercae;
Filius ante diem patrios inquirit in annos.
Victa iacet pietas; et Virgo caede madentes,
Ultima caelestum, terras Astraea reliquit.

Neve foret terris securior arduus aether,
Adfectasse ferunt regnum caeleste Gigantas,
Altaque congestos struxisse ad sidera montes.
Tum pater omnipotens misso perfregit Olympum
Fulmine et excussit subiecto Pelio Ossam.
Obruta mole sua cum corpora dira iacerent,

Perfusam multo natorum sanguine Terram
Immaduisse ferunt calidumque animasse cruorem,
Et, ne nulla suae stirpis monumenta manerent,
In faciem vertisse hominum. Sed et illa propago
Contemptrix superum saevaeque avidissima caedis
Et violenta fuit; scires e sanguine natos.

3. *IRA IOVIS ET DILUVIUM.*

Iuppiter iratus concilium deorum vocat.

Quae pater ut summa vidit Saturnius arce,
Ingentes animo et dignas Iove concipit iras,
Conciliumque vocat. Tenuit mora nulla vocatos.

Est via sublimis, caelo manifesta sereno;
Lactea nomen habet, candore notabilis ipso.
Hac iter est superis ad magni tecta Tonantis
Regalemque domum. Dextra laevaque deorum
Atria nobilium valvis celebrantur apertis.
Plebs habitat diversa locis; a fronte potentes
Caelicolae clarique suos posuere penates.
Hic locus est, quem, si verbis audacia detur,
Haud timeam magni dixisse Palatia caeli.

Ergo ubi marmoreo superi sedere recessu,
Celsior ipse loco sceptroque innixus eburno
Terrificam capitis concussit terque quaterque
Caesariem, cum qua terram mare sidera movit.
Talibus inde modis ora indignantia solvit:

"Non ego pro mundi regno magis anxius illa
Tempestate fui, qua centum quisque parabat
Inicere Anguipedum captivo bracchia caelo.
Nam quamquam ferus hostis erat, tamen illud uno
Corpore et ex una pendebat origine bellum.
Nunc mihi, qua totum Nereus circumsonat orbem,
Perdendum est mortale genus. Per flumina iuro
Infera, sub terra Stygio labentia luco,
Cuncta prius temptata. Sed immedicabile vulnus
Ense recidendum est, ne pars sincera trahatur.

"Sunt mihi semidei, sunt rustica numina, Nymphae
Faunique Satyrique et monticolae Silvani:
Quos quoniam caeli nondum dignamur honore,
Quas dedimus, certe terras habitare sinamus.
An satis, O superi, tutos fore creditis illos,
Cum mihi, qui fulmen, qui vos habeoque regoque,
Struxerit insidias notus feritate Lycaon?"

Confremuere omnes, studiisque ardentibus ausum
Talia deposcunt. Sic, cum manus impia saevit
Sanguine Caesareo Romanum exstinguere nomen,
Attonitum tanto subitae terrore ruinae
Humanum genus est totusque perhorruit orbis.
Nec tibi grata minus pietas, Auguste, tuorum est,
Quam fuit illa Iovi. Qui postquam voce manuque
Murmura compressit, tenuere silentia cuncti.
Substitit ut clamor, pressus gravitate regentis,
Iuppiter hoc iterum sermone silentia rupit:

Iuppiter immanitatem Lycaonis narrat.

Ille quidem poenas, curam hanc dimittite, solvit.
Quod tamen admissum, quae sit vindicta, docebo.

Contigerat nostras infamia temporis aures:
Quam cupiens falsam, summo delabor Olympo
Et deus humana lustro sub imagine terras.
Longa mora est, quantum noxae sit ubique repertum,
Enumerare. Minor fuit ipsa infamia vero.

'Maenala transieram, latebris horrenda ferarum,
Et cum Cyllene gelidi pineta Lycaei.
Arcados hinc sedes et inhospita tecta tyranni
Ingredior, traherent cum sera crepuscula noctem.
Signa dedi, venisse deum, vulgusque precari
Coeperat. Irridet primo pia vota Lycaon,
Mox ait, 'Experiar, deus hic, discrimine aperto,
An sit mortalis; nec erit dubitabile verum.'

"Nocte gravem somno necopina perdere morte
Me parat; haec illi placet experientia veri.
Nec contentus eo, missi de gente Molossa
Obsidis unius iugulum mucrone resolvit,
Atque ita semineces partim ferventibus artus
Mollit aquis, partim subiecto torruit igni.
Quos simul imposuit mensis, ego vindice flamma
In dominum dignosque everti tecta Penates.

"Territus ipse fugit, nactusque silentia ruris
Exululat, frustraque loqui conatur; ab ipso
Colligit os rabiem, solitaeque cupidine caedis
Vertitur in pecudes, et nunc quoque sanguine gaudet.

In villos abeunt vestes, in crura lacerti:
Fit lupus, et veteris servat vestigia formae.
Canities eadem est, eadem violentia vultus,
Idem oculi lucent, eadem feritatis imago est.

"Occidit una domus. Sed non domus una perire
Digna fuit; qua terra patet, fera regnat Erinys.
In facinus iurasse putes. Dent ocius omnes
Quas meruere pati, sic stat sententia, poenas."

Iuppiter parat genus humanum aquā perdere.

Dicta Iovis pars voce probant stimulosque frem
Adiciunt, alii partes assensibus implent.
Est tamen humani generis iactura dolori
Omnibus, et, quae sit terrae mortalibus orbae
Forma futura, rogant: Quis sit laturus in aras
Tura? Ferisne paret populandas tradere terras?
Talia quaerentes, sibi enim fore cetera curae,
Rex superum trepidare vetat, subolemque priori
Dissimilem populo promittit origine mira.

Iamque erat in totas sparsurus fulmina terras.
Sed timuit, ne forte sacer tot ab ignibus aether
Conciperet flammas, longusque ardesceret axis.
Esse quoque in fatis reminiscitur, adfore tempus,
Quo mare, quo tellus correptaque regia caeli
Ardeat et mundi moles operosa laboret.

Tela reponuntur manibus fabricata Cyclopum.
Poena placet diversa, genus mortale sub undis
Perdere et ex omni nimbos demittere caelo.
Protinus Aeoliis Aquilonem claudit in antris,

: quaecumque fugant inductas flamina nubes,
nittitque Notum. Madidis Notus evolat alis,
errribilem picea tectus caligine vultum;
arba gravis nimbis, canis fluit unda capillis,
ronte sedent nebulae, rorant pennaeque sinusque.
tque manu late pendentia nubila pressit,
t fragor; hinc densi funduntur ab aethere nimbi.
untia Iunonis varios induta colores
oncipit Iris aquas, alimentaque nubibus adfert.

Diluvium omnia rapit.

ernuntur segetes et deplorata coloni
ota iacent, longique perit labor irritus anni.
ec caelo contenta suo est Iovis ira, sed illum
aeruleus frater iuvat auxiliaribus undis.
onvocat hic Amnes. Qui postquam tecta tyranni
ntravere sui, "Non est hortamine longo
unc," ait, "utendum. Vires effundite vestras,
ic opus est. Aperite domos, ac mole remota
luminibus vestris totas immittite habenas."

isserat. Hi redeunt, ac fontibus ora relaxant,
t defrenato volvuntur in aequora cursu.
pse tridente suo terram percussit. At illa
ntremuit motuque vias patefecit aquarum.
xspatiata ruunt per apertos flumina campos,
umque satis arbusta simul pecudesque virosque
ectaque, cumque suis rapiunt penetralia sacris.
iqua domus mansit potuitque resistere tanto
ndeiecta malo, culmen tamen altior huius
Jnda tegit, pressaeque latent sub gurgite turres.

Iamque mare et tellus nullum discrimen habebant;
Omnia pontus erant. Deerant quoque litora ponto.
Occupat hic collem; cumba sedet alter adunca
Et ducit remos illic ubi nuper ararat;
Ille super segetes aut mersae culmina villae
Navigat, hic summa piscem deprendit in ulmo.
Figitur in viridi, si fors tulit, ancora prato,
Aut subiecta terunt curvae vineta carinae.
Et, modo qua graciles gramen carpsere capellae,
Nunc ibi deformes ponunt sua corpora phocae.

Mirantur sub aqua lucos urbesque domosque
Nereïdes; silvasque tenent delphines, et altis
Incursant ramis agitataque robora pulsant.
Nat lupus inter oves, fulvos vehit unda leones,
Unda vehit tigres. Nec vires fulminis apro,
Crura nec ablato prosunt velocia cervo.
Quaesitisque diu terris, ubi sistere detur,
In mare lassatis volucris vaga decidit alis.

Obruerat tumulos immensa licentia ponti,
Pulsabantque novi montana cacumina fluctus.
Maxima pars unda rapitur; quibus unda pepercit,
Illos longa domant inopi ieiunia victu.

Deucalion et Pyrrha soli servantur.

Separat Aonios Oetaeis Phocis ab arvis,
Terra ferax, dum terra fuit; sed tempore in illo
Pars maris et latus subitarum campus aquarum.
Mons ibi verticibus petit arduus astra duobus,

Nomine Parnasus, superantque cacumina nubes.
Hic ubi Deucalion, nam cetera texerat aequor,
Cum consorte tori parva rate vectus adhaesit,
Corycidas nymphas et numina montis adorant,
Fatidicamque Themin, quae tunc oracla tenebat.
Non illo melior quisquam nec amantior aequi
Vir fuit, aut illa metuentior ulla deorum.

Iuppiter ut liquidis stagnare paludibus orbem,
Et superesse videt de tot modo milibus unum,
Et superesse videt de tot modo milibus unam,
Innocuos ambos, cultores numinis ambos,
Nubila disiecit, nimbisque aquilone remotis
Et caelo terras ostendit et aethera terris.

Nec maris ira manet, positoque tricuspide telo
Mulcet aquas rector pelagi, supraque profundum
Exstantem atque umeros innato murice tectum
Caeruleum Tritona vocat, conchaeque sonanti
Inspirare iubet, fluctusque et flumina signo
Iam revocare dato. Cava bucina sumitur illi
Tortilis, in latum quae turbine crescit ab imo,
Bucina, quae medio concepit ubi aëra ponto,
Litora voce replet sub utroque iacentia Phoebo.
Tunc quoque, ut ora dei madida rorantia barba
Contigit, et cecinit iussos inflata receptus,
Omnibus audita est telluris et aequoris undis,
Et quibus est undis audita, coërcuit omnes.
Flumina subsidunt, collesque exire videntur;
Iam mare litus habet, plenos capit alveus amnes,
Surgit humus; crescunt loca decrescentibus undis.

Postque diem longam nudata cacumina silvae
Ostendunt, limumque tenent in fronde relictum.
Redditus orbis erat. Quem postquam vidit inanem
Et desolatas agere alta silentia terras,
Deucalion lacrimis ita Pyrrham adfatur obortis:

"O soror, O coniunx, O femina sola superstes,
Quam commune mihi genus et patruelis origo,
Deinde torus iunxit, nunc ipsa pericula iungunt:
Terrarum, quascumque vident occasus et ortus,
Nos duo turba sumus; possedit cetera pontus.
Haec quoque adhuc vitae non est fiducia nostrae
Certa satis. Terrent etiam nunc nubila mentem.

"Quid tibi, si sine me fatis erepta fuisses,
Nunc animi, miseranda, foret? Quo sola timorem
Ferre modo posses? Quo consolante doleres?
Namque ego, crede mihi, si te quoque pontus haber
Te sequerer, coniunx, et me quoque pontus habere

"O utinam possem populos reparare paternis
Artibus atque animas formatae infundere terrae!
Nunc genus in nobis restat mortale duobus, —
Sic visum est superis, — hominumque exempla mar
mus."

Consilio Themidos utentes iaciunt lapides, qui homines fiun

Dixerat, et flebant. Placuit caeleste precari
Numen, et auxilium per sacras quaerere sortes.
Nulla mora est. Adeunt pariter Cephisidas undas,

t nondum liquidas, sic iam vada nota secantes.
nde ubi libatos irroravere liquores
estibus et capiti, flectunt vestigia sanctae
d delubra deae, quorum fastigia turpi
allebant musco, stabantque sine ignibus arae.

t templi tetigere gradus, procumbit uterque
ronus humi gelidoque pavens dedit oscula saxo.
tque ita, "Si precibus," dixerunt, "numina iustis
icta remollescunt, si flectitur ira deorum,
ic, Themi, qua generis damnum reparabile nostri
rte sit, et mersis fer opem, mitissima, rebus."

Iota dea est sortemque dedit: "Discedite templo,
t velate caput, cinctasque resolvite vestes,
ssaque post tergum magnae iactate parentis."

bstipuere diu; rumpitque silentia voce
yrrha prior, iussisque deae parere recusat,
etque sibi veniam, pavido rogat ore, pavetque
aedere iactatis maternas ossibus umbras.

nterea repetunt caecis obscura latebris
erba datae sortis secum, inter seque volutant.
nde Promethides placidis Epimethida dictis
Mulcet et, "Aut fallax," ait, "est sollertia nobis,
Aut pia sunt nullumque nefas oracula suadent:
Magna parens terra est; lapides in corpore terrae
Ossa reor dici; iacere hos post terga iubemur."

Coniugis augurio quamquam Titania mota est,
Spes tamen in dubio est; adeo caelestibus ambo
Diffidunt monitis. Sed quid temptare nocebit?
Discedunt velantque caput tunicasque recingunt
Et iussos lapides sua post vestigia mittunt.

Saxa — quis hoc credat, nisi sit pro teste vetustas?
Ponere duritiem coepere suumque rigorem
Mollirique mora, mollitaque ducere formam.
Mox ubi creverunt, naturaque mitior illis
Contigit, ut quaedam, sic non manifesta, videri
Forma potest hominis, sed, uti de marmore coepto
Non exacta satis rudibusque simillima signis.
Quae tamen ex illis aliquo pars umida suco
Et terrena fuit, versa est in corporis usum;
Quod solidum est flectique nequit, mutatur in ossa
Quae modo vena fuit, sub eodem nomine mansit;
Inque brevi spatio superorum numine saxa
Missa viri manibus faciem traxere virorum,
Et de femineo reparata est femina iactu.
Inde genus durum sumus experiensque laborum,
Et documenta damus, qua simus origine nati.

Cetera diversis tellus animalia formis
Sponte sua peperit, postquam vetus umor ab igne
Percaluit solis, caenumque udaeque paludes
Intumuere aestu, fecundaque semina rerum
Creverunt faciemque aliquam cepere morando.

4. *PHAËTHON.*

Phaëthon, filius Solis, patrem visitat.

Regia Solis erat sublimibus alta columnis,
lara micante auro flammasque imitante pyropo;
uius ebur nitidum fastigia summa tegebat,
rgenti bifores radiabant lumine valvae.

Quo simul acclivo Clymeneïa limite proles
Venit, et intravit dubitati tecta parentis,
Protinus ad patrios sua fert vestigia vultus
Consistitque procul; neque enim propiora ferebat
Lumina. Purpurea velatus veste sedebat
In solio Phoebus claris lucente smaragdis.
A dextra laevaque Dies et Mensis et Annus
Saeculaque et positae spatiis aequalibus Horae
Verque novum stabat cinctum florente corona,
Stabat nuda Aestas et spicea serta gerebat,
Stabat et Autumnus calcatis sordidus uvis,
Et glacialis Hiems, canos hirsuta capillos.

Inde loco medius rerum novitate paventem
Sol oculis iuvenem, quibus aspicit omnia, vidit,
"Quae" que "viae tibi causa? Quid hac," ait, "arce petisti,
Progenies, Phaëthon, haud infitianda parenti?"

Ille refert, "O lux immensi publica mundi,
Phoebe pater, si das huius mihi nominis usum,
Pignora da, genitor, per quae tua vera propago
Credar, et hunc animis errorem detrahe nostris."

Pater munus promittit. Phaëthon rogat currum Solis.

Dixerat. At genitor circum caput omne micante
Deposuit radios, propiusque accedere iussit,
Amplexuque dato, "Nec tu meus esse negari
Dignus es, et Clymene veros," ait, "edidit ortus.
Quoque minus dubites, quodvis pete munus, ut illu
Me tribuente feras. Promissis testis adesto
Dis iuranda palus, oculis incognita nostris."

Vix bene desierat, currus rogat ille paternos
Inque diem alipedum ius et moderamen equorum.
Paenituit iurasse patrem. Qui terque quaterque
Concutiens illustre caput, "Temeraria," dixit,
"Vox mea facta tua est. Utinam promissa liceret
Non dare! Confiteor, solum hoc tibi, nate, negarer

"Dissuadere licet. Non est tua tuta voluntas.
Magna petis, Phaëthon, et quae nec viribus istis
Munera conveniant nec tam puerilibus annis.
Sors tua mortalis. Non est mortale quod optas.
Plus etiam, quam quod superis contingere fas est,
Nescius adfectas. Placeat sibi quisque licebit,
Non tamen ignifero quisquam consistere in axe
Me valet excepto. Vasti quoque rector Olympi,
Qui fera terribili iaculatur fulmina dextra,
Non agat hos currus. Et quid Iove maius habemu

"Ardua prima via est, et qua vix mane recentes
Enitantur equi. Medio est altissima caelo,
Unde mare et terras ipsi mihi saepe videre
Fit timor, et pavida trepidat formidine pectus.

ima prona via est et eget moderamine certo;
ic etiam quae me subiectis excipit undis,
ferar in praeceps, Tethys solet ipsa vereri.

dde quod adsidua rapitur vertigine caelum
eraque alta trahit celerique volumine torquet.
or in adversum, nec me, qui cetera, vincit
petus, et rapido contrarius evehor orbi.

inge datos currus: quid ages? Poterisne rotatis
vius ire polis, ne te citus auferat axis?
rsitan et lucos illic urbesque deorum
ncipias animo delubraque ditia donis
se? Per insidias iter est formasque ferarum.
que viam teneas nulloque errore traharis,
r tamen adversi gradieris cornua Tauri
emoniosque arcus violentique ora Leonis
evaque circuitu curvantem bracchia longo
orpion atque aliter curvantem bracchia Cancrum.

Nec tibi quadrupedes animosos ignibus illis,
uos in pectore habent, quos ore et naribus efflant,
promptu regere est. Vix me patiuntur, ubi acres
caluere animi, cervixque repugnat habenis.
t tu, funesti ne sim tibi muneris auctor,
ate, cave, dum resque sinit, tua corrige vota.

Scilicet ut nostro genitum te sanguine credas,
ignora certa petis? Do pignora certa timendo,
t patrio pater esse metu probor. Aspice vultus
cce meos. Utinamque oculos in pectora posses
nserere, et patrias intus deprendere curas!

"Denique quicquid habet dives, circumspice, munus,
Eque tot ac tantis caeli terraeque marisque
Posce bonis aliquid. Nullam patiere repulsam.
Deprecor hoc unum, quod vero nomine poena,
Non honor est. Poenam, Phaëthon, pro munere poscis.
Quid mea colla tenes blandis, ignare, lacertis?
Ne dubita, dabitur — Stygias iuravimus undas —
Quodcumque optaris. Sed tu sapientius opta."

Phaëthon, patre invito, currum patris occupat.

Finierat monitus. Dictis tamen ille repugnat,
Propositumque premit flagratque cupidine currus.
Ergo qua licuit, genitor cunctatus, ad altos
Deducit iuvenem, Vulcania munera, currus.
Aureus axis erat, temo aureus, aurea summae
Curvatura rotae, radiorum argenteus ordo.
Per iuga chrysolithi positaeque ex ordine gemmae
Clara repercusso reddebant lumina Phoebo.

Dumque ea magnanimus Phaëthon miratur opusque,
Perspicit, ecce vigil rutilo patefecit ab ortu
Purpureas Aurora fores et plena rosarum
Atria. Diffugiunt stellae, quarum agmina cogit
Lucifer, et caeli statione novissimus exit.
Quem petere ut terras mundumque rubescere vidit,
Cornuaque extremae velut evanescere lunae,
Iungere equos Titan velocibus imperat Horis.
Iussa deae celeres peragunt, ignemque vomentes,
Ambrosiae suco saturos, praesepibus altis
Quadrupedes ducunt, adduntque sonantia frena.

Cum pater ora sui sacro medicamine nati
Contigit et rapidae fecit patientia flammae,
Imposuitque comae radios, praesagaque luctus
Pectore sollicito repetens suspiria dixit:

"Si potes his saltem monitis parere paternis,
Parce, puer, stimulis, et fortius utere loris.
Sponte sua properant; labor est inhibere volentes.
Nec tibi directos placeat via quinque per arcus.
Flectus in obliquum est lato curvamine limes,
Zonarumque trium contentus fine polumque
Effugit australem iunctamque aquilonibus Arcton.

"Hac sit iter. Manifesta rotae vestigia cernes.
Utque ferant aequos et caelum et terra calores,
Nec preme, nec summum molire per aethera cursum.
Altius egressus caelestia tecta cremabis,
Inferius terras; medio tutissimus ibis.
Neu te dexterior tortum declinet ad Anguem,
Neve sinisterior pressam rota ducat ad Aram;
Inter utrumque tene. Fortunae cetera mando,
Quae iuvet et melius quam tu tibi, consulat opto.

"Dum loquor, Hesperio positas in litore metas
Umida nox tetigit. Non est mora libera nobis,
Poscimur; effulget tenebris aurora fugatis.
Corripe lora manu! — vel, si mutabile pectus
Est tibi, consiliis, non curribus utere nostris,
Dum potes, et solidis etiam nunc sedibus adstas,
Dumque male optatos nondum premis inscius axes.
Quae tutus spectes, sine me dare lumina terris."

Occupat ille levem iuvenali corpore currum,
Statque super, manibusque datas contingere habenas
Gaudet, et invito grates agit inde parenti.
Interea volucres, Pyrois et Eous et Aethon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent pedibusque repagula pulsant.
Quae postquam Tethys, fatorum ignara nepotis,
Reppulit, et facta est immensi copia mundi,
Corripuere viam, pedibusque per aëra motis
Obstantes scindunt nebulas pennisque levati
Praetereunt ortos isdem de partibus euros.

Equos Solis, qui viam relinquunt, Phaëthon regere non potest.

Sed leve pondus erat, nec quod cognoscere possent
Solis equi, solitaque iugum gravitate carebat.
Utque labant curvae iusto sine pondere naves
Perque mare instabiles nimia levitate feruntur,
Sic onere adsueto vacuus dat in aëra saltus
Succutiturque alte similisque est currus inani.
Quod simulac sensere, ruunt tritumque relinquunt
Quadriiugi spatium nec, quo prius, ordine currunt
Ipse pavet. Nec qua commissas flectat habenas,
Nec scit, qua sit iter; nec, si sciat, imperet illis.

Tum primum radiis gelidi caluere Triones
Et vetito frustra temptarunt aequore tingi.
Quaeque polo posita est glaciali proxima Serpens,
Frigore pigra prius nec formidabilis ulli,
Incaluit sumpsitque novas fervoribus iras.

quoque turbatum memorant fugisse, Boote,
amvis tardus eras et te tua plaustra tenebant.

vero summo despexit ab aethere terras
elix Phaëthon penitus penitusque iacentes,
lluit, et subito genua intremuere timore,
ntque oculis tenebrae per tantum lumen obortae.
iam mallet equos numquam tetigisse paternos.

iid faciat? Multum caeli post terga relictum,
ıte oculos plus est. Animo metitur utrumque.
modo, quos illi fatum contingere non est,
ospicit occasus, interdum respicit ortus,
iidque agat, ignarus, stupet et nec frena remittit,
ec retinere valet, nec nomina novit equorum.
)arsa quoque in vario passim miracula caelo
ıstarumque videt trepidus simulacra ferarum.

st locus, in geminos ubi bracchia concavat arcus
corpius, et cauda flexisque utrimque lacertis
)rrigit in spatium signorum membra duorum.
unc puer ut nigri madidum sudore veneni
ulnera curvata minitantem cuspide vidit,
entis inops gelida formidine lora remisit.
uae postquam summo tetigere iacentia tergo,
xspatiantur equi, nulloque inhibente per auras
notae regionis eunt, quaque impetus egit,
ac sine lege ruunt, altoque sub aethere fixis
ıcursant stellis, rapiuntque per avia currum.
t modo summa petunt, modo per declive viasque
raecipites spatio terrae propiore feruntur.
ıferiusque suis fraternos currere Luna
dmiratur equos, ambustaque nubila fumant.

Tellus ardescit, et Iovi queritur.

Corripitur flammis, ut quaeque altissima, tellus,
Fissaque agit rimas et sucis aret ademptis.
Pabula canescunt, cum frondibus uritur arbor,
Materiamque suo praebet seges arida damno.
Parva queror. Magnae pereunt cum moenibus u
Cumque suis totas populis incendia terras
In cinerem vertunt. Silvae cum montibus ardent

Tum vero Phaëthon cunctis e partibus orbem
Aspicit accensum nec tantos sustinet aestus,
Ferventesque auras velut e fornace profunda
Ore trahit, currusque suos candescere sentit;
Et neque iam cineres ejectatamque favillam
Ferre potest, calidoque involvitur undique fumo,
Quoque eat, aut ubi sit, picea caligine tectus
Nescit, et arbitrio volucrum raptatur equorum.

Sanguine tunc credunt in corpora summa vocato
Aethiopum populos nigrum traxisse colorem.

Tum facta est Libye raptis umoribus aestu
Arida. Tum nymphae passis fontesque lacusque
Deflevere comis. Quaerit Boeotia Dircen,
Argos Amymonen, Ephyre Pirenidas undas.
Nec sortita loco distantes flumina ripas
Tuta manent. Mediis Tanais fumavit in undis,
Et quae Maeonias celebrarant carmine ripas
Flumineae volucres, medio caluere Caystro.
Nilus in extremum fugit perterritus orbem
Occuluitque caput, quod adhuc latet. Ostia sept
Pulverulenta vacant, septem sine flumine valles.

ssilit omne solum, penetratque in Tartara rimis
amen et infernum terret cum coniuge regem.
mare contrahitur, siccaeque est campus harenae
uod modo pontus erat; quosque altum texerat
aequor,
xsistunt montes et sparsas Cycladas augent.
ha petunt pisces, nec se super aequora curvi
llere consuetas audent delphines in auras.
rpora phocarum summo resupina profundo
xanimata natant. Ipsum quoque Nerea fama est
oridaque et natas tepidis latuisse sub antris.
r Neptunus aquis cum torvo bracchia vultu
xserere ausus erat; ter non tulit aëris ignes.

lma tamen Tellus, ut erat circumdata ponto,
ter aquas pelagi contractosque undique fontes,
ustulit oppressos collo tenus arida vultus,
pposuitque manum fronti, magnoque tremore
mnia concutiens paulum subsedit et infra
uam solet esse, fuit; siccaque ita voce locuta est:

Si placet hoc, meruique, quid O tua fulmina cessant,
mme deum? Liceat perituae viribus ignis
ne perire tuo, clademque auctore levare.
ix equidem fauces haec ipsa in verba resolvo" —
esserat ora vapor — "tostos en aspice crines,
que oculis tantum, tantum super ora favillae.
osne mihi fructus, hunc fertilitatis honorem
ficiique refers, quod adunci vulnera aratri
strorumque fero totoque exerceor anno,
od pecori frondes, alimentaque mitia, fruges
mano generi, vobis quoque tura ministro?

"Sed tamen exitium fac me meruisse; quid und
Quid meruit frater? Cur illi tradita sorte
Aequora decrescunt et ab aethere longius absun

"Quod si nec fratris, nec te mea gratia tangit,
At caeli miserere tui. Circumspice utrumque,
Fumat uterque polus. Quos si vitiaverit ignis,
Atria vestra ruent. Atlas en ipse laborat,
Vixque suis umeris candentem sustinet axem.
Si freta, si terrae pereunt, si regia caeli,
In chaos antiquum confundimur. Eripe flammis
Si quid adhuc superest, et rerum consule summ

Iuppiter Phaëthonta in Eridanum fulmine deicit, ign exstinguit.

Dixerat haec Tellus: neque enim tolerare vap
Ulterius potuit nec dicere plura; suumque
Rettulit os in se propioraque Manibus antra.

At pater omnipotens, superos testatus et ipsum,
Qui dederat currus, nisi opem ferat, omnia fato
Interitura gravi, summam petit arduus arcem,
Unde solet latis nubes inducere terris,
Unde movet tonitrus vibrataque fulmina iactat.
Sed neque, quas posset terris inducere, nubes
Tunc habuit, nec quos caelo dimitteret, imbres.
Intonat, et dextra libratum fulmen ab aure
Misit in aurigam pariterque animaque rotisque
Expulit, et saevis compescuit ignibus ignes.

Consternantur equi et saltu in contraria facto
Colla iugo eripiunt abruptaque lora relinquunt.

frena iacent, illic temone revulsus
is, in hac radii fractarum parte rotarum,
rsaque sunt late laceri vestigia currus.

Phaëthon, rutilos flamma populante capillos,
vitur in praeceps longoque per aëra tractu
tur, ut interdum de caelo stella sereno
non cecidit, potuit cecidisse videri.
em procul a patria diverso maximus orbe
ipit Eridanus, fumantiaque abluit ora.
des Hesperiae trifida fumantia flamma
pora dant tumulo, signant quoque carmine saxum:
SITUS EST PHAETHON, CURRUS AURIGA PATERNI;
EM SI NON TENUIT, MAGNIS TAMEN EXCIDIT AUSIS.

qualidus interea genitor Phaëthontis et expers
c sui decoris, qualis cum deficit orbem
e solet, lucemque odit seque ipse diemque,
que animum in luctus et luctibus adicit iram,
iciumque negat mundo.

"Satis," inquit, "ab aevi
s mea principiis fuit inrequieta, pigetque
torum sine fine mihi, sine honore laborum.
ilibet alter agat portantes lumina currus!
nemo est, omnesque dei non posse fatentur,
e agat; ut saltem, dum nostras temptat habenas,
batura patres aliquando fulmina ponat.
m sciet, ignipedum vires expertus equorum,
meruisse necem, qui non bene rexerit illos."

a dicentem circumstant omnia Solem
nina, neve velit tenebras inducere rebus,

Supplice voce rogant. Missos quoque Iuppiter
Excusat, precibusque minas regaliter addit.
Colligit amentes et adhuc terrore paventes
Phoebus equos, stimuloque dolens et verbere c.
Saevit enim natumque obiectat et imputat illis.

5. *MERCURIUS ET BATTUS.*

Dei decipi non possunt.

Incustoditae Pylios memorantur in agros
Processisse boves. Videt has Atlantide Maia
Natus, et arte sua silvis occultat abactas.
Senserat hoc furtum nemo, nisi notus in illo
Rure senex; Battum vicinia tota vocabant.
Divitis hic saltus herbosaque pascua Nelei
Nobiliumque greges custos servabat equarum.

Hunc timuit, blandaque manu seduxit, et illi
"Quisquis es, hospes," ait, "si forte armenta
Haec aliquis, vidisse nega; neu gratia facto
Nulla rependatur, nitidam cape praemia vacca
Et dedit. Accepta voces has reddidit hospes,
"Tutus eas. Lapis iste prius tua furta loquetu
Et lapidem ostendit.

Simulat Iove natus abire
Mox redit, et versa pariter cum voce figura,
"Rustice, vidisti si quas hoc limite," dixit,
"Ire boves, fer opem, furtoque silentia deme.
Iuncta suo pariter dabitur tibi femina tauro."

At senior, postquam est merces geminata, "su
Montibus," inquit, "erunt;" et erant sub montib

isit Atlantiades et, "Me mihi, perfide, prodis?
.e mihi prodis?" ait, periuraque pectora vertit
n durum silicem, qui nunc quoque dicitur Index;
aque nihil merito vetus est infamia saxo.

6. *DOMUS INVIDIAE.*

Minerva domum Invidiae petit, et ipsam videt.

Protinus Invidiae nigro squalentia tabo
ecta petit. Domus est imis in vallibus huius
bdita, sole carens, non ulli pervia vento,
ristis et ignavi plenissima frigoris, et quae
gne vacet semper, caligine semper abundet.

uc ubi pervenit belli metuenda virago,
onstitit ante domum, neque enim succedere tectis
as habet, et postes extrema cuspide pulsat.

oncussae patuere fores. Videt intus edentem
ipereas carnes, vitiorum alimenta suorum,
ividiam, visaque oculos avertit. At illa
urgit humo pigre semesarumque relinquit
orpora serpentum, passuque incedit inerti.
tque deam vidit formaque armisque decoram,
gemuit multum atque animo suspiria duxit.
allor in ore sedet, macies in corpore toto,
squam recta acies, livent robigine dentes,
ctora felle virent, lingua est suffusa veneno.
us abest, nisi quem visi movere dolores,
c fruitur somno, vigilacibus excita curis,
l videt ingratos, intabescitque videndo,
ccessus hominum, carpitque et carpitur una,
ppliciumque suum est.

7. *CADMUS.*

Cadmus, sorore Europa ubique petita, urbem condere p[arat]. Draco comites necat.

Orbe pererrato, patriamque iramque parentis
Vitat Agenorides, Phoebique oracula supplex
Consulit et, quae sit tellus habitanda, requirit.

"Bos tibi," Phoebus ait, "solis occurret in arvis,
Nullum passa iugum, curvique immunis aratri.
Hac duce carpe vias et qua requieverit herba,
Moenia fac condas, Boeotiaque illa vocato."

Vix bene Castalio Cadmus descenderat antro,
Incustoditam lente videt ire iuvencam
Nullum servitii signum cervice gerentem.
Subsequitur pressoque legit vestigia gressu,
Auctoremque viae Phoebum taciturnus adorat.

Iam vada Cephisi Panopesque evaserat arva;
Bos stetit et tollens speciosam cornibus altis
Ad caelum frontem mugitibus impulit auras
Atque ita, respiciens comites sua terga sequentes
Procubuit teneraque latus summisit in herba.
Cadmus agit grates, peregrinaeque oscula terrae
Figit, et ignotos montes agrosque salutat.
Sacra Iovi facturus erat. Iubet ire ministros
Et petere e vivis libandas fontibus undas.

Silva vetus stabat, nulla violata securi,
Et specus in medio, virgis ac vimine densus,
Efficiens humilem lapidum compagibus arcum,
Uberibus fecundus aquis, ubi conditus antro

artius anguis erat, cristis praesignis et auro;
ne micant oculi; corpus tumet omne veneno,
esque vibrant linguae; triplici stant ordine dentes.

uem postquam Tyria lucum de gente profecti
fausto tetigere gradu, demissaque in undas
rna dedit sonitum, longo caput extulit antro
ieruleus serpens horrendaque sibila misit.
fluxere urnae manibus, sanguisque relinquit
)rpus, et attonitos subitus tremor occupat artus.
:c mora. Phoenicas, sive illi tela parabant,
ve fugam, sive ipse timor prohibebat utrumque,
ccupat. Hos morsu, longis amplexibus illos,
os necat adflata funesti tabe veneni.

Cadmus occidit draconem, cuius dentes, humi sparsi, milites fiunt.

Fecerat exiguas iam sol altissimus umbras;
uae mora sit sociis, miratur Agenore natus,
estigatque viros. Tegumen direpta leonis
ellis erat, telum splendenti lancea ferro
t iaculum, teloque animus praestantior omni.

t nemus intravit letataque corpora vidit,
ictoremque supra spatiosi corporis hostem
ristia sanguinea lambentem vulnera lingua,
Aut ultor vestrae, fidissima corpora, mortis,
ut comes," inquit, "ero." Dixit, dextraque molarem
istulit et magnum magno conamine misit.
lius impulsu cum turribus ardua celsis
oenia mota forent; serpens sine vulnere mansit,

Loricaeque modo squamis defensus et atrae
Duritia pellis validos cute reppulit ictus.

At non duritia iaculum quoque vicit eadem,
Quod medio lentae spinae curvamine fixum
Constitit, et totum descendit in ilia ferrum.
Ille dolore ferox caput in sua terga retorsit,
Vulneraque aspexit, fixumque hastile momordit,
Idque ubi vi multa partem labefecit in omnem,
Vix tergo eripuit; ferrum tamen ossibus haesit.
Tum vero postquam solitas accessit ad iras
Causa recens, plenis tumuerunt guttura venis;
Impete nunc vasto ceu concitus imbribus amnis
Fertur, et obstantes proturbat pectore silvas.

Cedit Agenorides paulum, spolioque leonis
Sustinet incursus, instantiaque ora retardat
Cuspide praetenta. Furit ille et inania duro
Vulnera dat ferro, figitque in acumine dentes,
Iamque venenifero sanguis manare palato
Coeperat et virides aspergine tinxerat herbas.
Sed leve vulnus erat, quia se retrahebat ab ictu,
Laesaque colla dabat retro plagamque sedere
Cedendo arcebat nec longius ire sinebat,
Donec Agenorides coniectum in gutture ferrum
Usque sequens pressit, dum retro quercus eunti
Obstitit, et fixa est pariter cum robore cervix.

Dum spatium victor victi considerat hostis,
Ecce viri fautrix superas delapsa per auras
Pallas adest, motaeque iubet supponere terrae
Vipereos dentes, populi incrementa futuri.

Paret et, ut presso sulcum patefecit aratro,
Spargit humi iussos, mortalia semina, dentes.

Inde, fide maius, glaebae coepere moveri,
Primaque de sulcis acies apparuit hastae,
Tegmina mox capitum picto nutantia cono,
Mox umeri pectusque onerataque bracchia telis
Exsistunt, crescitque seges clipeata virorum.
Sic ubi tolluntur festis aulaea theatris,
Surgere signa solent, primumque ostendere vultus,
Cetera paulatim; placidoque educta tenore
Tota patent imoque pedes in margine ponunt.

Territus hoste novo Cadmus capere arma parabat.
"Ne cape," de populo, quem terra creaverat, unus
Exclamat, "nec te civilibus insere bellis."
Atque ita terrigenis rigido de fratribus unum
Comminus ense ferit; iaculo cadit eminus ipse.
Hic quoque, qui leto dederat, non longius illo
Vivit, et exspirat modo quas acceperat, auras.

Exemploque pari furit omnis turba, suoque
Marte cadunt subiti per mutua vulnera fratres.
Iamque brevis vitae spatium sortita iuventus
Sanguineo tepidam plangebat pectore matrem,
Quinque superstitibus; quorum fuit unus Echion.

Is sua iecit humo monitu Tritonidis arma,
Fraternaeque fidem pacis petiitque deditque.
Hos operis comites habuit Sidonius hospes,
Cum posuit iussam Phoebeïs sortibus urbem.

Iam stabant Thebae. Poteras iam, Cadme, videri
Exsilio felix. Sed scilicet ultima semper
Exspectanda dies homini, dicique beatus
Ante obitum nemo supremaque funera debet.

8. *BACCHUS ET NAUTAE PERFIDI.*

Acoetes, comes Bacchi, apud Penthea canit.

Forte petens Delon Ciae telluris ad oras
Applicor, et dextris adducor litora remis,
Doque leves saltus udaeque immittor harenae.
Nox ubi consumpta est, Aurora rubescere primo
Coeperat, exsurgo laticesque inferre recentes
Admoneo, monstroque viam, quae ducat ad undas.
Ipse, quid aura mihi tumulo promittat ab alto,
Prospicio, comitesque voco, repetoque carinam.

"Adsumus en!" inquit sociorum primus Ophelte
Utque putat, praedam deserto nactus in agro,
Virginea puerum ducit per litora forma.
Ille mero somnoque gravis titubare videtur,
Vixque sequi. Specto cultum faciemque gradumqu
Nil ibi quod credi posset mortale, videbam.
Et sensi et dixi sociis, "Quod numen in isto
Corpore sit, dubito; sed corpore numen in isto est
Quisquis es, O faveas, nostrisque laboribus adsis;
His quoque des veniam."

"Pro nobis mitte precari
Dictys ait, quo non alius conscendere summas
Ocior antemnas, prensoque rudente relabi.
Hoc Libys, hoc flavus, prorae tutela, Melanthus,

oc probat Alcimedon, et qui requiemque modumque
oce dabat remis, animorum hortator Epopeus;
oc omnes alii; praedae tam caeca cupido est.

Non tamen hanc sacro violari pondere pinum
rpetiar," dixi, "pars hic mihi maxima iuris."
que aditu obsisto. Furit audacissimus omni
e numero Lycabas, qui Tusca pulsus ab urbe
xsilium dira poenam pro caede luebat.
mihi, dum resto, iuvenali guttura pugno
upit, et excussum misisset in aequora, si non
aesissem, quamvis amens, in fune retentus.

mpia turba probat factum. Tum denique Bacchus, —
acchus enim fuerat — veluti clamore solutus
it sopor, aque mero redeant in pectora sensus,
Quid facitis? Quis clamor?" ait, "Qua, dicite, nautae,
luc ope perveni? Quo me deferre paratis?"

Pone metum," Proreus, "et quos contingere portus,
de, velis," dixit; "terra sistere petita."
Naxon," ait Liber, "cursus advertite vestros.
lla mihi domus est; vobis erit hospita tellus."

er mare fallaces perque omnia numina iurant
ic fore, meque iubent pictae dare vela carinae.
extera Naxos erat. Dextra mihi lintea danti
'Quid facis, O demens? Quis te furor," inquit Opheltes,

"Persequitur? Retine!" "Laevam pete," maxima nu
Pars mihi significat, pars, quid velit, aure susurra
Obstipui; "Capiat" que "alius moderamina," dixi
Meque ministerio scelerisque artisque removi.

Increpor a cunctis, totumque immurmurat agmen.
E quibus Aethalion, "Te scilicet omnis in uno
Nostra salus posita est!" ait, et subit ipse meur
que
Explet opus, Naxoque petit diversa relicta.

Tum deus illudens, tamquam modo denique fraude
Senserit, e puppi pontum prospectat adunca
Et flenti similis, "Non haec mihi litora, nautae,
Promisistis," ait, "non haec mihi terra rogata est
Quo merui poenam facto? Quae gloria vestra est,
Si puerum iuvenes, si multi fallitis unum?"

Iamdudum flebam. Lacrimas manus impia nostras
Ridet et impellit properantibus aequora remis.
Per tibi nunc ipsum, nec enim praesentior illo
Est deus, adiuro, tam me tibi vera referre,
Quam veri maiora fide. Stetit aequore puppis
Haud aliter, quam si siccum navale teneret.

Illi admirantes remorum in verbere perstant,
Velaque deducunt, geminaque ope currere temptant
Impediunt hederae remos, nexuque recurvo
Serpunt et gravidis distinguunt vela corymbis.
Ipse racemiferis frontem circumdatus uvis
Pampineis agitat velatam frondibus hastam.
Quem circa tigres simulacraque inania lyncum
Pictarumque iacent fera corpora pantherarum.

Exsiluere viri, sive hoc insania fecit,
Sive timor. Primusque Medon nigrescere coepit
Corpore, et expresso spinae curvamine flecti.
Incipit huic Lycabas: "In quae miracula," dixit,
'Verteris?" et lati rictus et panda loquenti
Naris erat, squamamque cutis durata trahebat.

At Libys obstantes dum vult obvertere remos,
In spatium resilire manus breve vidit, et illas
Iam non esse manus, iam pinnas posse vocari.

Alter, ad intortos cupiens dare bracchia funes,
Bracchia non habuit, truncoque repandus in undas
Corpore desiluit; falcata novissima cauda est,
Qualia dimidiae sinuantur cornua lunae.
Undique dant saltus, multaque aspergine rorant,
Emerguntque iterum, redeuntque sub aequora rursus,
Inque chori ludunt speciem, lascivaque iactant
Corpora et acceptum patulis mare naribus efflant.

De modo viginti, tot enim ratis illa ferebat,
Restabam solus. Pavidum gelidumque trementi
Corpore vixque meum firmat deus, "Excute," dicens
'Corde metum, Diamque tene." Delatus in illam
Accessi sacris Baccheaque festa frequento.

9. *PYRAMUS ET THISBE.*

Error levis duos amantes perdit.

Pyramus et Thisbe, iuvenum pulcherrimus alter,
Altera, quas oriens habuit, praelata puellis,
Contiguas tenuere domos, ubi dicitur altam
Coctilibus muris cinxisse Semiramis urbem.
Notitiam primosque gradus vicinia fecit;
Tempore crevit amor. Taedae quoque iure coissent;
Sed vetuere patres. Quod non potuere vetare,
Ex aequo captis ardebant mentibus ambo.
Conscius omnis abest; nutu signisque loquuntur,
Quoque magis tegitur, tectus magis aestuat ignis.

Fissus erat tenui rima, quam duxerat olim,
Cum fieret, paries domui communis utrique.
Id vitium nulli per saecula longa notatum —
Quid non sentit amor? — primi vidistis, amantes,
Et vocis fecistis iter; tutaeque per illud
Murmure blanditiae minimo transire solebant.

Saepe, ubi constiterant, hinc Thisbe, Pyramus illinc
Inque vices fuerat captatus anhelitus oris,
"Invide," dicebant, "paries, quid amantibus obstas?
Quantum erat, ut sineres toto nos corpore iungi,
Aut hoc si nimium, vel ad oscula danda patere?
Nec sumus ingrati; tibi nos debere fatemur,
Quod datus est verbis ad amicas transitus aures."

Talia diversa nequiquam sede locuti
Sub noctem dixere "vale," partique dedere
Oscula quisque suae, non pervenientia contra.

ostera nocturnos aurora removerat ignes
olque pruinosas radiis siccaverat herbas,
d solitum coiere locum. Tum, murmure parvo
ulta prius questi, statuunt, ut nocte silenti
allere custodes foribusque excedere temptent,
umque domo exierint, urbis quoque tecta relin-
quant;
eve sit errandum lato spatiantibus arvo,
onveniant ad busta Nini, lateantque sub umbra
rboris. Arbor ibi, niveis uberrima pomis
rdua morus, erat, gelido contermina fonti.

Pacta placent. Et lux, tarde discedere visa,
raecipitatur aquis, et aquis nox exit ab isdem.
allida per tenebras versato cardine Thisbe
greditur fallitque suos, adopertaque vultum
ervenit ad tumulum, dictaque sub arbore sedit.
udacem faciebat amor. Venit ecce recenti
aede leaena boum spumantes oblita rictus,
epositura sitim vicini fontis in unda.

Quam procul ad lunae radios Babylonia Thisbe
idit, et obscurum trepido pede fugit in antrum,
umque fugit, tergo velamina lapsa reliquit.
t lea saeva sitim multa compescuit unda,
um redit in silvas, inventos fonte sine ipsa
re cruentato tenues laniavit amictus.

erius egressus vestigia vidit in alto
ulvere certa ferae, totoque expalluit ore
Pyramus. Ut vero vestem quoque sanguine tinctam

Repperit, "Una duos," inquit, "nox perdet amante
E quibus illa fuit longa dignissima vita,
Nostra nocens anima est. Ego te, miseranda, p
emi,
In loca plena metus qui iussi nocte venires,
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicumque sub hac habitatis rupe, leones.
Sed timidi est optare necem."

Velamina Thisb
Tollit, et ad pactae secum fert arboris umbram.
Utque dedit notae lacrimas, dedit oscula vesti,
"Accipe nunc," inquit, "nostri quoque sangui
haustus!"
Quoque erat accinctus, demisit in ilia ferrum,
Nec mora, ferventi moriens e vulnere traxit.

Ut iacuit resupinus humo, cruor emicat alte,
Non aliter, quam cum vitiato fistula plumbo
Scinditur, et tenui stridente foramine longas
Eiaculatur aquas atque ictibus aëra rumpit.
Arborei fetus aspergine caedis in atram
Vertuntur faciem, madefactaque sanguine radix
Puniceo tinguit pendentia mora colore.

Ecce metu nondum posito, ne fallat amantem,
Illa redit, iuvenemque oculis animoque requirit,
Quantaque vitarit narrare pericula gestit.
Utque locum et visa cognoscit in arbore formam,
Sic facit incertam pomi color; haeret, an haec sit.

m dubitat, tremebunda videt pulsare cruentum
mbra solum, retroque pedem tulit, oraque buxo
lidiora gerens exhorruit aequoris instar,
od tremit, exigua cum summum stringitur aura.

l postquam remorata suos cognovit amores,
cutit indignos claro plangore lacertos,
laniata comas amplexaque corpus amatum
lnera supplevit lacrimis fletumque cruori
scuit, et gelidis in vultibus oscula figens
'yrame," clamavit, "quis te mihi casus ademit?
rame, responde; tua te carissima Thisbe
minat. Exaudi, vultusque attolle iacentes!"

l nomen Thisbes oculos iam morte gravatos
ramus erexit, visaque recondidit illa.
iae postquam vestemque suam cognovit, et ense
dit ebur vacuum, "Tua te manus," inquit, "amor-
que
rdidit, infelix. Est et mihi fortis in unum
oc manus, est et amor; dabit hic in vulnera vires.
rsequar exstinctum, letique miserrima dicar
iusa comesque tui. Quique a me morte revelli
eu sola poteras, poteris nec morte revelli!

Hoc tamen amborum verbis estote rogati,
multum miseri, meus illiusque parentes,
t quos certus amor, quos hora novissima iunxit,
mponi tumulo non invideatis eodem.
t tu, quae ramis arbor miserabile corpus
unc tegis unius, mox es tectura duorum,

Signa tene caedis, pullosque et luctibus aptos
Semper habe fetus, gemini monumenta cruoris."

Dixit, et aptato pectus mucrone sub imum
Incubuit ferro, quod adhuc a caede tepebat.
Vota tamen tetigere deos, tetigere parentes.
Nam color in pomo est, ubi permaturuit, ater;
Quodque rogis superest, una requiescit in urna.

10. *TARTARUS.*

Iuno ad inferos descendit.

Est via declivis funesta nubila taxo;
Ducit ad infernas per muta silentia sedes.
Styx nebulas exhalat iners, umbraeque recentes
Descendunt illac simulacraque functa sepulchris.
Pallor Hiemsque tenent late loca senta; novique,
Qua sit iter, manes, Stygiam qua ducat ad urbem
Ignorant, ubi sit nigri fera regia Ditis.

Mille capax aditus et apertas undique portas
Urbs habet. Utque fretum de tota flumina terra,
Sic omnes animas locus accipit ille, nec ulli
Exiguus populo est, turbamve accedere sentit.

Errant exsangues sine corpore et ossibus umbrae,
Parsque forum celebrant, pars imi tecta tyranni,
Pars aliquas artes, antiquae imitamina vitae.

Sustinet ire illuc caelesti sede relicta —
Tantum odiis iraeque dabat — Saturnia Iuno.

uo simul intravit, sacroque a corpore pressum
igemuit limen, tria Cerberus extulit ora
t tres latratus simul edidit. Illa sorores
octe vocat genitas, grave et implacabile numen.
arceris ante fores clausas adamante sedebant,
eque suis atros pectebant crinibus angues.

uam simul agnorunt inter caliginis umbras,
irrexere deae; sedes Scelerata vocatur.
iscera praebebat Tityos lanianda, novemque
igeribus distentus erat. Tibi, Tantale, nullae
eprenduntur aquae; quaeque imminet, effugit arbor.
ut petis, aut urges ruiturum, Sisyphe, saxum.
olvitur Ixion et se sequiturque fugitque;
olirique suis letum patruelibus ausae
dsiduae repetunt, quas perdant, Belides undas.

11. *PERSEUS.*

Atlas a Perseo in montem vertitur.

Viperei referens spolium memorabile monstri
Aëra carpebat Perseus stridentibus alis.
Cumque super Libycas victor penderet harenas,
Gorgonei capitis guttae cecidere cruentae;
Quas humus exceptas varios animavit in angues.
Unde frequens illa est infestaque terra colubris.

Iamque cadente die, veritus se credere nocti,
Constitit Hesperio, regnis Atlantis, in orbe;
Exiguamque petit requiem, dum Lucifer ignes
Evocet Aurorae, currus Aurora diurnos.

Hic hominum cunctos ingenti corpore praestans
Iapetionides Atlas fuit. Ultima tellus
Rege sub hoc et pontus erat, qui Solis anhelis
Aequora subdit equis et fessos excipit axes.
Mille greges illi totidemque armenta per herbas
Errabant; et humum vicinia nulla premebant.
Arboreae frondes auro radiante virentes
Ex auro ramos, ex auro poma tegebant.

"Hospes," ait Perseus illi, "seu gloria tangit
Te generis magni, generis mihi Iuppiter auctor;
Sive es mirator rerum, mirabere nostras.
Hospitium requiemque peto." Memor ille vetusta
Sortis erat; Themis hanc dederat Parnasia sortem
Tempus, Atla, veniet, tua quo spoliabitur auro
Arbor, et hunc praedae titulum Iove natus habebit.

metuens solidis pomaria clauserat Atlas
oenibus et vasto dederat servanda draconi,
rcebatque suis externos finibus omnes.
uic quoque, "Vade procul, ne longe gloria rerum,
uam mentiris," ait, "longe tibi Iuppiter absit,"
mque minis addit manibusque expellere temptat
nctantem et placidis miscentem fortia dictis.

ribus inferior — quis enim par esset Atlanti
ribus? — "At quoniam parvi tibi gratia nostra est,
ccipe munus!" ait, laevaque a parte Medusae
se retro versus squalentia protulit ora.
uantus erat, mons factus Atlas. Nam barba comaeque
silvas abeunt, iuga sunt umerique manusque;
uod caput ante fuit, summo est in monte cacumen;
ssa lapis fiunt. Tum partes auctus in omnes
evit in immensum — sic, di, statuistis — et omne
um tot sideribus caelum requievit in illo.

Perseus Andromedan liberat.

Clauserat Hippotades aeterno carcere ventos,
dmonitorque operum caelo clarissimus alto
ucifer ortus erat. Pennis ligat ille resumptis
arte ab utraque pedes, teloque accingitur unco,
t liquidum motis talaribus aëra findit.
entibus innumeris circumque infraque relictis
ethiopum populos, Cepheaque conspicit arva.
lic immeritam maternae pendere linguae
ndromedan poenas iniustus iusserat Ammon.

Quam simul ad duras religatam bracchia cautes
Vidit Abantiades, — nisi quod levis aura capillos
Moverat, et tepido manabant lumina fletu,
Marmoreum ratus esset opus — trahit inscius ignes
Et stupet, et visae correptus imagine formae
Paene suas quatere est oblitus in aëre pennas.

Ut stetit, "O," dixit, "non istis digna catenis!
Pande requirenti nomen terraeque tuumque,
Et cur vincla geras."
Primo silet illa, nec audet
Appellare virum virgo; manibusque modestos
Celasset vultus, si non religata fuisset.
Lumina, quod potuit, lacrimis implevit obortis.
Saepius instanti, sua ne delicta fateri
Nolle videretur, nomen terraeque suumque,
Quantaque maternae fuerit fiducia formae,
Indicat. Et nondum memoratis omnibus unda
Insonuit, veniensque immenso belua ponto
Imminet, et latum sub pectore possidet aequor.

Conclamat virgo. Genitor lugubris et una
Mater adest, ambo miseri, sed iustius illa.
Nec secum auxilium, sed dignos tempore fletus
Plangoremque ferunt, vinctoque in corpore adhaer
Cum sic hospes ait: "Lacrimarum longa manere
Tempora vos poterunt; ad opem brevis hora fe
dam est.
Hanc ego si peterem Perseus Iove natus et alis
Aërias ausus iactatis ire per auras,
Praeferrer cunctis certe gener! Addere tantis

tibus et meritum, faveant modo numina, tempto.
mea sit, servata mea virtute, paciscor."

cipiunt legem — quis enim dubitaret? — et orant,
omittuntque super regnum dotale parentes.

ce velut navis praefixo concita rostro
lcat aquas, iuvenum sudantibus acta lacertis,
c fera dimotis impulsu pectoris undis
ntum aberat scopulis, quantum Balearica torto
nda potest plumbo medii transmittere caeli;
m subito iuvenis pedibus tellure repulsa
rduus in nubes abiit. Ut in aequore summo
mbra viri visa est, visam fera saevit in umbram.

tque Iovis praepes, vacuo cum vidit in arvo
aebentem Phoebo liventia terga draconem,
ccupat aversum; neu saeva retorqueat ora,
quamigeris avidos figit cervicibus ungues:
c celeri missus praeceps per inane volatu
erga ferae pressit, dextroque frementis in armo
achides ferrum curvo tenus abdidit hamo.
ulnere laesa gravi modo se sublimis in auras
ttollit, modo subdit aquis, modo more ferocis
ersat apri; quem turba canum circumsona terret.

le avidos morsus velocibus effugit alis;
uaque patent, nunc terga cavis super obsita conchis,
unc laterum costas, nunc qua tenuissima cauda
esinit in piscem, falcato verberat ense.
elua puniceo mixtos cum sanguine fluctus
re vomit. Maduere graves aspergine pennae.

Nec bibulis ultra Perseus talaribus ausus
Credere, conspexit scopulum, qui vertice summo
Stantibus exstat aquis, operitur ab aequore moto.
Nixus eo rupisque tenens iuga prima sinistra
Ter quater exegit repetita per ilia ferrum.

Litora cum plausu clamor superasque deorum
Implevere domos. Gaudent, generumque salutant
Auxiliumque domus servatoremque fatentur
Cassiope Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.

Dis tribus ille focos totidem de caespite ponit,
Laevum Mercurio, dextrum tibi, bellica virgo;
Ara Iovis media est. Mactatur vacca Minervae,
Alipedi vitulus, taurus tibi, summe deorum.
Protinus Andromedan et tanti praemia facti
Indotata rapit; taedas Hymenaeus Amorque
Praecutiunt. Largis satiantur odoribus ignes,
Sertaque dependent tectis, et ubique lyraeque
Tibiaque et cantus, animi felicia laeti
Argumenta, sonant. Reseratis aurea valvis
Atria tóta patent, pulchroque instructa paratu
Cepheni proceres ineunt convivia regis.

12. *PROSERPINA.*

Proserpina a Dite rapta est.

Haud procul Hennaeis lacus est a moenibus altae,
omine Pergus, aquae. Non illo plura Caystros
armina cycnorum labentibus audit in undis.
ilva coronat aquas cingens latus omne, suisque
rondibus ut velo Phoebeos submovet ignes.
rigora dant rami, Tyrios humus umida flores;
erpetuum ver est.

Quo dum Proserpina luco
udit, et aut violas aut candida lilia carpit,
umque puellari studio calathosque sinumque
mplet, et aequales certat superare legendo,
aene simul visa est dilectaque raptaque Diti;
sque adeo est properatus amor. Dea territa maesto
t matrem et comites, sed matrem saepius, ore
lamat; et ut summa vestem laniarat ab ora,
ollecti flores tunicis cecidere remissis.
antaque simplicitas puerilibus adfuit annis,
aec quoque virgineum movit iactura dolorem.

aptor agit currus, et nomine quemque vocatos
xhortatur equos, quorum per colla iubasque
xcutit obscura tinctas ferrugine habenas;
erque lacus altos et olentia sulpure fertur
tagna Palicorum, rupta ferventia terra,
t qua Bacchiadae, bimari gens orta Corintho,
nter inaequales posuerunt moenia portus.

Est medium Cyanes et Pisaeae Arethusae,
Quod coit angustis inclusum cornibus aequor.
Hic fuit, a cuius stagnum quoque nomine dictum
Inter Sicelidas Cyane celeberrima nymphas.
Gurgite quae medio summa tenus exstitit alvo,
Agnovitque deam. "Nec longius ibitis!" inquit,
"Non potes invitae Cereris gener esse. Roganda,
Non rapienda fuit. Quod si componere magnis
Parva mihi fas est, et me dilexit Anapis;
Exorata tamen, nec, ut haec, exterrita nupsi."

Dixit, et in partes diversas bracchia tendens
Obstitit. Haud ultra tenuit Saturnius iram,
Terribilesque hortatus equos in gurgitis ima
Contortum valido sceptrum regale lacerto
Condidit. Icta viam tellus in Tartara fecit
Et pronos currus medio cratere recepit.

At Cyane, raptamque deam contemptaque fontis
Iura sui maerens, inconsolabile vulnus
Mente gerit tacita, lacrimisque absumitur omnis.
Primaque de tota tenuissima quaeque liquescunt,
Caerulei crines digitique et crura pedesque;
Denique pro vivo vitiatas sanguine venas
Lympha subit, restatque nihil, quod prendere pos

Mater Ceres Proserpinam ubique quaerit, Iovi supplicat.

Interea pavidae nequiquam filia matri
Omnibus est terris, omni quaesita profundo.
Illam non udis veniens Aurora capillis
Cessantem vidit, non Hesperus. Illa duabus

Flammiferas pinus manibus succendit ab Aetna
Perque pruinosas tulit inrequieta tenebras.
Rursus ubi alma dies hebetarat sidera, natam
Solis ab occasu solis quaerebat ad ortus.

Quas dea per terras et quas erraverit undas,
Dicere longa mora est. Quaerenti defuit orbis.
Sicaniam repetit, dumque omnia lustrat eundo,
Venit et ad Cyanen. Ea ni mutata fuisset,
Omnia narrasset. Sed et os et lingua volenti
Dicere non aderant, nec quo loqueretur, habebat.
Signa tamen manifesta dedit, notamque parenti
Illo forte loco delapsam in gurgite sacro
Persephones zonam summis ostendit in undis.

Quam simul agnovit, tamquam tunc denique raptam
Scisset, inornatos laniavit diva capillos,
Et repetita suis percussit pectora palmis.
Nescit adhuc, ubi sit; terras tamen increpat omnes
Ingratasque vocat nec frugum munere dignas,
Trinacriam ante alias, in qua vestigia damni
Repperit. Ergo illic saeva vertentia glaebas
Fregit aratra manu, parilique irata colonos
Ruricolasque boves leto dedit, arvaque iussit
Fallere depositum, vitiataque semina fecit.

Fertilitas terrae latum vulgata per orbem
Falsa iacet. Primis segetes moriuntur in herbis,
Et modo sol nimius, nimius modo corripit imber;
Sideraque ventique nocent, avidaeque volucres
Semina iacta legunt; lolium tribulique fatigant
Triticeas messes et inexpugnabile gramen.

Tum caput Eleis Alpheïas extulit undis,
Rorantesque comas a fronte removit ad aures,
Atque ait:
"O toto quaesitae virginis orbe
Et frugum genetrix, immensos siste labores,
Neve tibi fidae violenta irascere terrae!
Terra nihil meruit, patuitque invita rapinae.
Nec sum pro patria supplex; huc hospita veni.
Pisa mihi patria est, et ab Elide ducimus ortus.
Mota loco cur sim tantique per aequoris undas
Advehar Ortygiam, veniet narratibus hora
Tempestiva meis, cum tu curaque levata
Et vultus melioris eris. Mihi pervia tellus
Praebet iter, subterque imas ablata cavernas
Hic caput attollo desuetaque sidera cerno.
Ergo dum Stygio sub terris gurgite labor,
Visa tua est oculis illic Proserpina nostris;
Illa quidem tristis, neque adhuc interrita vultu,
Sed regina tamen, sed opaci maxima mundi,
Sed tamen inferni pollens matrona tyranni."
Mater ad auditas stupuit ceu saxea voces,
Attonitaeque diu similis fuit. Utque dolore
Pulsa gravi gravis est amentia, curribus auras
Exit in aetherias. Ibi toto nubila vultu
Ante Iovem passis stetit invidiosa capillis,
"Pro" que "meo veni supplex tibi, Iuppiter," inqu
"Sanguine, proque tuo. Si nulla est gratia matris,
Nata patrem moveat. Neu sit tibi cura, precamur,
Vilior illius, quod nostro est edita partu.
En quaesita diu tandem mihi nata reperta est;
Si reperire vocas amittere certius, aut si

DEPARTURE OF PROSERPINA FOR HER HALF-YEAR'S SOJOURN IN THE UNDERWORLD.

FROM AN ANCIENT VASE-PAINTING.

re, ubi sit, reperire vocas. Quod rapta, feremus,
mmodo reddat eam. Neque enim praedone marito
ia digna tua est — si iam mea filia non est."

uppiter respondet. Proserpina caelum quotannis repetit.

Iuppiter excepit:

"Commune est pignus onusque
ta mihi tecum. Sed si modo nomina rebus
ldere vera placet, non hoc iniuria factum,
rum amor est. Neque erit nobis gener ille pudori,
modo, diva, velis. Ut desint cetera, quantum est
se Iovis fratrem! Quid quod non cetera desunt
c cedit nisi sorte mihi. Sed tanta cupido
tibi discidii est, repetet Proserpina caelum;
ge tamen certa, si nullos contigit illic
e cibos; nam sic Parcarum foedere cautum est."

Dixerat. At Cereri certum est educere natam.
n ita fata sinunt, quoniam ieiunia virgo
lverat et, cultis dum simplex errat in hortis,
niceum curva decerpserat arbore pomum,
mptaque pallenti septem de cortice grana
esserat ore suo.

At medius fratrisque sui maestaeque sororis
ppiter ex aequo volventem dividit annum.
nc dea, regnorum numen commune duorum,
m matre est totidem, totidem cum coniuge menses.
rtitur extemplo facies et mentis et oris;
m modo quae poterat Diti quoque maesta videri,
eta deae frons est, ut sol, qui tectus aquosis
ubibus ante fuit, victis e nubibus exit.

13. *NIOBE.*

Niobe, superbiā elata, se Latonae praeponit.

Felicissima matrum
Dicta foret Niobe, si non sibi visa fuisset.

Nam sata Tiresia venturi praescia Manto
Per medias fuerat, divino concita motu,
Vaticinata vias, "Ismenides, ite frequentes
Et date Latonae Latonigenisque duobus
Cum prece tura pia, lauroque innectite crinem;
Ore meo Latona iubet." Paretur, et omnes
Thebaïdes iussis sua tempora frondibus ornant,
Turaque dant sanctis et verba precantia flammis.

Ecce venit comitum Niobe celeberrima turba,
Vestibus intexto Phrygiis spectabilis auro
Et, quantum ira sinit, formosa, movensque decore
Cum capite immissos umerum per utrumque capi
Constitit; utque oculos circumtulit alta superbos,

"Quis furor, auditos," inquit, "praeponere visis
Caelestes? Aut cur colitur Latona per aras,
Numen adhuc sine ture meum est? Mihi Tantali
auctor,
Cui licuit soli superorum tangere mensas.
Pleïadum soror est genetrix mea. Maximus Atla
Est avus, aetherium qui fert cervicibus axem;
Iuppiter alter avus. Socero quoque glorior illo.

"Me gentes metuunt Phrygiae, me regia Cadmi
Sub domina est; fidibusque mei commissa mariti

enia cum populis a meque viroque reguntur.
quamcumque domus adverti lumina partem,
nensae spectantur opes. Accedit eodem
na dea facies. Huc natas adice septem
totidem iuvenes, et mox generosque nurusque.

uaerite nunc, habeat quam nostra superbia causam,
scio quoque audete satam Titanida Coeo
onam praeferre mihi. Vero illa duorum
ta parens; prolis pars haec est septima nostrae.
n felix — quis enim neget hoc? — felixque manebo.
c quoque quis dubitet? Tutam me copia fecit.

Iaior sum, quam cui possit Fortuna nocere;
ltaque ut eripiat, multo mihi plura relinquet.
cessere metum mea iam bona. Fingite demi
ic aliquid populo natorum posse meorum,
n tamen ad numerum redigar spoliata duorum,
tonae turbam; qua quantum distat ab orba?
, satis, properate, sacri est; laurumque capillis
nite."

Deponunt, infectaque sacra relinquunt,
odque licet, tacito venerantur murmure numen.

Apollo, querellis Latonae motus, omnes filios filiasque Niobes perdit.

Indignata dea est, summoque in vertice Cynthi
libus est dictis gemina cum prole locuta:

En ego vestra parens, vobis animosa creatis,
, nisi Iunoni, nulli cessura dearum,

An dea sim, dubitor. Perque omnia saecula cul
Arceor, O nati, nisi vos succurritis, aris.
Nec dolor hic solus; diro convicia facto
Tantalis adiecit, vosque est postponere natis
Ausa suis, et me, — quod in ipsam recidat! — or
Dixit, et exhibuit linguam scelerata paternam."

Adiectura preces erat his Latona relatis:
"Desine!" Phoebus ait, "poenae mora longa
rella est."
Dixit idem Phoebe. Celerique per aëra lapsu
Contigerant tecti Cadmeïda nubibus arcem.

Planus erat lateque patens prope moenia campu
Adsiduis pulsatus equis, ubi turba rotarum
Duraque mollierat subiectas ungula glaebas.
Pars ibi de septem genitis Amphione fortes
Conscendunt in equos, Tyrioque rubentia suco
Terga premunt, auroque graves moderantur hab
E quibus Ismenus, dum certum flectit in orbem
Quadrupedis cursus, spumantiaque ora coërcet,
"Ei mihi!" conclamat, medioque in pectore fix
Tela gerit, frenisque manu moriente remissis
In latus a dextro paulatim defluit armo.

Proximus, audito sonitu per inane pharetrae,
Frena dabat Sipylus; veluti cum praescius imbr
Nube fugit visa, pendentiaque undique rector
Carbasa deducit, ne qua levis effluat aura.
Frena tamen dantem non evitabile telum
Consequitur, summaque tremens cervice sagitta
Haesit, et exstabat nudum de gutture ferrum.

erat, pronus per colla admissa iubasque
r, et calido tellurem sanguine foedat.

nus infelix et aviti nominis heres
s, ut solito finem imposuere labori,
rant ad opus nitidae iuvenale palaestrae;
contulerant arto luctantia nexu
pectoribus, cum tento concita nervo,
rant iuncti, traiecit utrumque sagitta.
ere simul, simul incurvata dolore
a solo posuere; simul suprema iacentes
versarunt, animam simul exhalarunt.

Alphenor, laniataque pectora plangens
t, ut gelidos complexibus adlevet artus,
pio cadit officio; nam Delius illi
fatifero rupit praecordia ferro.
simul eductum, pars est pulmonis in hamis
cumque anima cruor est effusus in auras.

intonsum simplex Damasichthona vulnus
. Ictus erat, qua crus esse incipit, et qua
nervosus facit internodia poples.
e manu temptat trahere exitiabile telum,
per iugulum pennis tenus acta sagitta est.

s Ilioneus non profectura precando
ia sustulerat, "Di" que "O communiter omnes,"
t, ignarus non omnes esse rogandos,
te!" Motus erat, cum iam revocabile telum
it, Arcitenens. Minimo tamen occidit ille
e, non alte percusso corde sagitta.

Fama mali populique dolor lacrimaeque suor
Tam subitae matrem certam fecere ruinae
Mirantem potuisse, irascentemque, quod ausi
Hoc essent superi, quod tantum iuris haberent.
Nam pater Amphion ferro per pectus adacto
Finierat moriens pariter cum luce dolorem.

Heu quantum haec Niobe Niobe distabat ab ill
Quae modo Latois populum submoverat aris
Et mediam tulerat gressus resupina per urbem,
Invidiosa suis; at nunc miseranda vel hosti!

Corporibus gelidis incumbit, et ordine nullo
Oscula dispensat natos suprema per omnes.
A quibus ad caelum liventia bracchia tollens
"Pascere, crudelis, nostro, Latona, dolore,
Pascere," ait, "satiaque meo tua pectora luctu!
Efferor. Exsulta, victrixque inimica triumpha.
Cur autem victrix? miserae mihi plura supersu
Quam tibi felici. Post tot quoque funera vinc

Dixerat, et sonuit contento nervus ab arcu,
Qui praeter Nioben unam conterruit omnes.
Illa malo est audax. Stabant cum vestibus atr
Ante toros fratrum demisso crine sorores.

E quibus una trahens haerentia viscere tela
Imposito fratri moribunda relanguit ore.

Altera solari miseram conata parentem
Conticuit subito, duplicataque vulnere caeco est

Haec frustra fugiens collabitur; illa sorori
Immoritur; latet haec; illam trepidare videres.

NIOBE, WITH THE YOUNGEST DAUGHTER.

FROM A STATUE AT FLORENCE

xque datis leto diversaque vulnera passis
ıa restabat; quam toto corpore mater,
veste tegens, "Unam minimamque relinque!
ıultis minimam posco," clamavit, "et unam."

que rogat, pro qua rogat, occidit. Orba resedit
ıimes inter natos natasque virumque,
guitque malis. Nullos movet aura capillos,
ıltu color est sine sanguine, lumina maestis
t immota genis; nihil est in imagine vivum.

sa quoque interius cum duro lingua palato
gelat, et venae desistunt posse moveri;
flecti cervix nec bracchia reddere motus
pes ire potest; intra quoque viscera saxum est.
tamen, et validi circumdata turbine venti
atriam rapta est. Ibi fixa cacumine montis
itur, et lacrimas etiam nunc marmora manant.

14. *DAEDALUS ET ICARUS.*

Daedalus Icarusque filius a Crete volant. Icarus in mare

Daedalus interea Creten longumque perosus
Exsilium tactusque loci natalis amore,
Clausus erat pelago. "Terras licet," inquit, "et
Obstruat; at caelum certe patet. Ibimus illac.
Omnia possideat, non possidet aëra Minos."

Dixit, et ignotas animum dimittit in artes,
Naturamque novat. Nam ponit in ordine penna
Ut clivo crevisse putes; sic rustica quondam
Fistula disparibus paulatim surgit avenis.
Tum lino medias et ceris alligat imas,
Atque ita compositas parvo curvamine flectit,
Ut veras imitetur aves.

Puer Icarus una
Stabat et, ignarus sua se tractare pericla,
Ore renidenti modo quas vaga moverat aura,
Captabat plumas, flavam modo pollice ceram
Mollibat, lusuque suo mirabile patris
Impediebat opus. Postquam manus ultima coep
Imposita est, geminas opifex libravit in alas
Ipse suum corpus, motaque pependit in aura.

Instruit et natum, "Medio" que "ut limite curr
Icare," ait, "moneo, ne, si demissior ibis,
Unda gravet pennas, si celsior, ignis adurat.
Me duce carpe viam." Pariter praecepta volandi
Tradit et ignotas umeris accommodat alas.

er opus monitusque genae maduere seniles,
atriae tremuere manus. Dedit oscula nato
n iterum repetenda! — suo, pennisque levatus
volat, comitique timet, velut ales, ab alto
teneram prolem produxit in aëra nido;
aturque sequi, damnosasque erudit artes,
ovet ipse suas et nati respicit alas.

aliquis tremula dum captat harundine pisces,
pastor baculo stivave innixus arator
et obstipuit, quique aethera carpere possent,
idit esse deos. Et iam Iunonia laeva
Samos, fuerant Delosque Parosque relictae,
ra Lebinthus erat fecundaque melle Calymne,
puer audaci coepit gaudere volatu,
ruitque ducem caelique cupidine tractus
is egit iter. Rapidi vicinia solis
it odoratas, pennarum vincula, ceras.
erant cerae; nudos quatit ille lacertos,
igioque carens non ullas percipit auras,
que caerulea patrium clamantia nomen
ipiuntur aqua, quae nomen traxit ab illo.

pater infelix, nec iam pater, "Icare," dixit,
are," dixit, "ubi es? Qua te regione requiram?"
are," dicebat, pennas aspexit in undis,
ovitque suas artes, corpusque sepulchro
didit. Et tellus a nomine dicta sepulti.

15. *PHILEMON ET BAUCIS.*

Hospitalitatis ne estote immemores; per hanc enim quidam exceperunt angelos hospitio.

Sic dicitque Lelex:

Tiliae contermina quercus
Collibus est Phrygiis, modico circumdata muro.
Haud procul hinc stagnum est, tellus habitabilis ol
Nunc celebres mergis fulicisque palustribus undae

Iuppiter huc specie mortali, cumque parente
Venit Atlantiades positis caducifer alis.
Mille domos adiere, locum requiemque petentes;
Mille domos clausere serae. Tamen una recepit,
Parva quidem, stipulis et canna tecta palustri;
Sed pia Baucis anus parilique aetate Philemon
Illa sunt annis iuncti iuvenalibus, illa
Consenuere casa; paupertatemque fatendo
Effecere levem nec iniqua mente ferendo.
Nec refert, dominos illic, famulosne requiras;
Tota domus duo sunt, idem parentque iubentque.

Ergo ubi caelicolae placitos tetigere penates,
Submissoque humiles intrarunt vertice postes,
Membra senex posito iussit relevare sedili,
Quo superiniecit textum rude sedula Baucis.

Inde foco tepidum cinerem dimovit et ignes
Suscitat hesternos foliisque et cortice sicco
Nutrit et ad flammas anima producit anili,
Multifidasque faces ramaliaque arida tecto

ılit et minuit, parvoque admovit aëno.
dque suus coniunx riguo collegerat horto,
ıcat holus foliis. Furca levat ille bicorni
lida terga suis nigro pendentia tigno,
atoque diu resecat de tergore partem
guam, sectamque domat ferventibus undis.

ea medias fallunt sermonibus horas,
cutiuntque torum de molli fluminis ulva
ositum lecto, sponda pedibusque salignis.
ibus hunc velant, quas non nisi tempore festo
nere consuerant; sed et haec vilisque vetusque
is erat, lecto non indignanda saligno.
ubuere dei. Mensam succincta tremensque
t anus. Mensae sed erat pes tertius impar;
a parem fecit. Quae postquam subdita clivum
ulit, aequatam mentae tersere virentes.

itur hic bicolor sincerae baca Minervae,
ditaque in liquida corna autumnalia faece,
baque et radix et lactis massa coacti,
que non acri leviter versata favilla,
ia fictilibus. Post haec caelatus eodem
itur argento crater fabricataque fago
ula, qua cava sunt, flaventibus illita ceris.

a mora est, epulasque foci misere calentes.
longae rursus referuntur vina senectae,
tque locum mensis paulum seducta secundis.
nux, hic mixta est rugosis carica palmis
naque et in patulis redolentia mala canistris
le purpureis collectae vitibus uvae.

Candidus in medio favus est. Super omnia vultus
Accessere boni nec iners pauperque voluntas.

Interea totiens haustum cratera repleri
Sponte sua, per seque vident succrescere vina.
Attoniti novitate pavent, manibusque supinis
Concipiunt Baucisque preces timidusque Philemon,
Et veniam dapibus nullisque paratibus orant.

Unicus anser erat, minimae custodia villae,
Quem dis hospitibus domini mactare parabant.
Ille celer penna tardos aetate fatigat,
Eluditque diu, tandemque est visus ad ipsos
Confugisse deos. Superi vetuere necari;

"Di" que "sumus, meritasque luet vicinia poenas
Impia," dixerunt, "vobis immunibus huius
Esse mali dabitur. Modo vestra relinquite tecta
Ac nostros comitate gradus et in ardua montis
Ite simul."

Parent ambo, baculisque levati
Nituntur longo vestigia ponere clivo.

Tantum aberant summo, quantum semel ire sagitta
Missa potest; flexere oculos, et mersa palude
Cetera prospiciunt, tantum sua tecta manere.
Dumque ea mirantur, dum deflent fata suorum,
Illa vetus, dominis etiam casa parva duobus
Vertitur in templum; furcas subiere columnae,
Stramina flavescunt aurataque tecta videntur,
Caelataeque fores, adopertaque marmore tellus.

a tum placido Saturnius edidit ore:
cite, iuste senex et femina coniuge iusto
na, quid optetis." Cum Baucide pauca locutus,
icium superis aperit commune Philemon:

sse sacerdotes delubraque vestra tueri
cimus; et quoniam concordes egimus annos,
erat hora duos eadem, nec coniugis umquam
ta meae videam, neu sim tumulandus ab illa."

a fides sequitur. Templi tutela fuere,
nec vita data est. Annis aevoque soluti
te gradus sacros cum starent forte locique
rrarent casus, frondere Philemona Baucis,
ucida conspexit senior frondere Philemon.
nque super geminos crescente cacumine vultus
tua, dum licuit, reddebant dicta, "Vale" que
coniunx," dixere simul, simul abdita texit
a frutex.

Ostendit adhuc Thymbreius illic
cola de gemino vicinos corpore truncos.
ra pii dis sunt, et qui coluere, coluntur.

16. *ORPHEUS ET EURYDICE.*

Orpheus Eurydicen apud inferos petit.

Inde per immensum croceo velatus amictu
Aethera digreditur, Ciconumque Hymenaeus ad or
Tendit, et Orphea nequiquam voce vocatur.
Adfuit ille quidem, sed nec sollemnia verba
Nec laetos vultus nec felix attulit omen.
Fax quoque, quam tenuit, lacrimoso stridula fumo
Usque fuit, nullosque invenit motibus ignes.

Exitus auspicio gravior. Nam nupta per herbas
Dum nova naiadum turba comitata vagatur,
Occidit, in talum serpentis dente recepto.
Quam satis ad superas postquam Rhodopeïus aura
Deflevit vates, ne non temptaret et umbras,
Ad Styga Taenaria est ausus descendere porta;
Perque leves populos simulacraque functa sepulchr
Persephonen adiit inamoenaque regna tenentem
Umbrarum dominum. Pulsisque ad carmina nervis
Sic ait:

"O positi sub terra numina mundi,
In quem reccidimus, quicquid mortale creamur,
Si licet, et falsi positis ambagibus oris
Vera loqui sinitis, non huc, ut opaca viderem
Tartara, descendi; nec uti villosa colubris
Terna Medusaei vincirem guttura monstri.

"Causa viae coniunx, in quam calcata venenum
Vipera diffudit, crescentesque abstulit annos.

se pati volui, nec me temptasse negabo;
it Amor. Supera deus hic bene notus in ora est;
sit et hic, dubito. Sed et hic tamen auguror esse,
naque si veteris non est mentita rapinae,
; quoque iunxit amor. Per ego haec loca plena
timoris,
Chaos hoc ingens vastique silentia regni,
ydices, oro, properata retexite fata.

mnia debemus vobis, paulumque morati
ius aut citius sedem properamus ad unam.
idimus huc omnes, haec est domus ultima, vosque
mani generis longissima regna tenetis.
ec quoque, cum iustos matura peregerit annos,
is erit vestri; pro munere poscimus usum.
od si fata negant veniam pro coniuge, certum est
lle redire mihi; leto gaudete duorum."

Talia dicentem nervosque ad verba moventem
sangues flebant animae; nec Tantalus undam
ptavit refugam, stupuitque Ixionis orbis,
c carpsere iecur volucres, urnisque vacarunt
lides, inque tuo sedisti, Sisyphe, saxo.

nc primum lacrimis victarum carmine fama est
menidum maduisse genas. Nec regia coniunx
stinet oranti, nec qui regit ima, negare;
rydicenque vocant. Umbras erat illa recentes
er, et incessit passu de vulnere tardo.
nc simul et legem Rhodopeïus accipit Orpheus,
: flectat retro sua lumina, donec Avernas
ierit valles; aut irrita dona futura.

Carpitur acclivis per muta silentia trames,
Arduus, obscurus, caligine densus opaca.
Nec procul afuerunt telluris margine summae.
Hic, ne deficeret, metuens, avidusque videndi,
Flexit amans oculos; et protinus illa relapsa est,
Bracchiaque intendens prendique et prendere capta
Nil nisi cedentes infelix arripit auras.

Iamque iterum moriens non est de coniuge quicqu
Questa suo; quid enim nisi se quereretur amatam
Supremumque "Vale," quod iam vix auribus ille
Acciperet, dixit, revolutaque rursus eodem est.

Orantem frustraque iterum transire volentem
Portitor arcuerat. Septem tamen ille diebus
Squalidus in ripa Cereris sine munere sedit;
Cura dolorque animi lacrimaeque alimenta fuere.
Esse deos Erebi crudeles questus, in altam
Se recipit Rhodopen pulsumque aquilonibus Haemu

17. *HYACINTHUS.*

Orpheus canit.

e quoque, Amyclide, posuisset in aethere
Phoebus,
tia si spatium ponendi fata dedissent.
licet, aeternus tamen es; quotiensque repellit
hiemem, Piscique Aries succedit aquoso,
totiens oreris, viridique in caespite flores.

meus ante omnes genitor dilexit; et orbe
medio positi caruerunt praeside Delphi,
n deus Eurotan immunitamque frequentat
rten. Nec citharae nec sunt in honore sagittae;
nemor ipse sui non retia ferre recusat,
n tenuisse canes, non per iuga montis iniqui
comes; longaque alit adsuetudine flammas.

nque fere medius Titan venientis et actae
ctis erat, spatioque pari distabat utrique.
pora veste levant, et suco pinguis olivi
endescunt, latique incunt certamina disci.
em prius aërias libratum Phoebus in auras
sit, et oppositas disiecit pondere nubes.
ccidit in solidam longo post tempore terram
ndus, et exhibuit iunctam cum viribus artem.

tinus imprudens actusque cupidine lusus
llere Taenarides orbem properabat. At illum
ra repercusso subiecit verbere tellus

In vultus, Hyacinthe, tuos. Expalluit aeque,
Quam puer, ipse deus, collapsosque excipit artus,
Et modo te refovet, modo tristia vulnera siccat,
Nunc animam admotis fugientem sustinet herbis.
Nil prosunt artes; erat immedicabile vulnus.
Ut si quis violas riguove papavera in horto
Liliaque infringat, fulvis horrentia linguis
Marcida demittant subito caput illa vietum
Nec se sustineant spectentque cacumine terram;
Sic vultus moriens iacet et defecta vigore
Ipsa sibi est oneri cervix umeroque recumbit.

"Laberis, Oebalide, prima fraudate iuventa,"
Phoebus ait, "videoque tuum, mea crimina, vulnu
Tu dolor es facinusque meum; mea dextera leto
Inscribenda tuo est! Ego sum tibi funeris auctor

Talia dum vero memorantur Apollinis ore,
Ecce cruor, qui fusus humo signaverat herbas,
Desinit esse cruor, Tyrioque nitentior ostro
Flos oritur, formamque capit quam lilia, si non
Purpureus color his, argenteus esset in illis.
Non satis hoc Phoebo est — is enim fuit auctor honoris, —
Ipse suos gemitus foliis inscribit, et AI AI
Flos habet inscriptum, funestaque littera ducta est

Nec genuisse pudet Sparten Hyacinthon, honorqu
Durat in hoc aevi; celebrandaque more priorum
Annua praelata redeunt Hyacinthia pompa.

18. *MIDAS.*

Avaritia fugienda est.

enum quondam titubantem annisque meroque
colae cepere Phryges, vinctumque coronis
egem duxere Midan, cui Thracius Orpheus
a tradiderat cum Cecropio Eumolpo.
simul agnovit socium comitemque sacrorum,
bitis adventu festum genialiter egit
bis quinque dies et iunctas ordine noctes.

iam stellarum sublime coegerat agmen
fer undecimus, Lydos cum laetus in agros
venit, et iuveni Silenum reddit alumno.
deus optandi gratum, sed inutile, fecit
eris arbitrium, gaudens altore recepto.
male usurus donis, ait, "Effice, quicquid
ore contigero, fulvum vertatur in aurum."

nuit optatis, nocituraque munera solvit
r, et indoluit, quod non meliora petisset.
us abit gaudetque malo Berecyntius heros,
citique fidem tangendo singula temptat.
detraxit virgam; virga aurea facta est.
t humo saxum; saxum quoque palluit auro.
igit et glaebam; contactu glaeba potenti
a fit. Arentes Cereris decerpsit aristas;
a messis erat. Demptum tenet arbore pomum;
eridas donasse putes. Si postibus altis
ovit digitos, postes radiare videntur.

Vix spes ipse suas animo capit, aurea fingens
Omnia. Gaudenti mensas posuere ministri
Exstructas dapibus nec tostae frugis egentes.
Tum vero, sive ille sua Cerealia dextra
Munera contigerat, Cerealia dona rigebant;
Sive dapes avido convellere dente parabat,
Lammina fulva dapes, admoto dente, premebat.
Miscuerat puris auctorem muneris undis;
Fusile per rictus aurum fluitare videres.

Attonitus novitate mali, divesque miserque,
Effugere optat opes et quae modo voverat, odit.
Copia nulla famem relevat; sitis arida guttur
Urit, et inviso meritus torquetur ab auro.
Ad caelumque manus et splendida bracchia tollens
"Da veniam, Lenaee pater! peccavimus," inquit,
"Sed miserere, precor, speciosoque eripe damno.

Mite deum numen, Bacchus, peccasse fatentem
Restituit, pactique fide data munera solvit.

"Neve male optato maneas circumlitus auro,
Vade," ait, "ad magnis vicinum Sardibus amnem
Perque iugum Phrygiae labentibus obvius undis
Carpe viam, donec venias ad fluminis ortus;
Spumigeroque tuum fonti, qua plurimus exit,
Subde caput, corpusque simul, simul elue crimen."

Rex iussae succedit aquae. Vis aurea tinxit
Flumen, et humano de corpore cessit in amnem.

19. *SOMNI DOMUS.*

t prope Cimmerios longo spelunca recessu,
s cavus, ignavi domus et penetralia Somni.
numquam radiis oriens mediusve cadensve
bus adire potest. Nebulae caligine mixtae
lantur humo dubiaeque crepuscula lucis.

vigil ales ibi cristati cantibus oris
at Auroram, nec voce silentia rumpunt
citive canes canibusve sagacior anser.
fera, non pecudes, non moti flamine rami,
anaeve sonum reddunt convicia linguae.
quies habitat. Saxo tamen exit ab imo
s aquae Lethes, per quem cum murmure labens
at somnos crepitantibus unda lapillis.

fores antri fecunda papavera florent
meraeque herbae, quarum de lacte soporem
legit et spargit per opacas umida terras.
a, ne verso stridores cardine reddat,
a domo tota; custos in limine nullus.

nedio torus est ebeno sublimis in antro,
neus, unicolor, pullo velamine tectus;
cubat ipse deus membris languore solutis.
c circa passim varias imitantia formas
nia vana iacent totidem, quot messis aristas,
gerit frondes, eiectas litus harenas.

20. *FAMA.*

Orbe locus medio est inter terrasque fretumque
Caelestesque plagas, triplicis confinia mundi;
Unde quod est usquam, quamvis regionibus absit,
Inspicitur, penetratque cavas vox omnis ad aures.
Fama tenet, summaque domum sibi legit in arce,
Innumerosque aditus ac mille foramina tectis
Addidit, et nullis inclusit limina portis.
Nocte dieque patet. Tota est ex aere sonanti;
Tota fremit, vocesque refert, iteratque quod audit
Nulla quies intus, nullaque silentia parte.

Nec tamen est clamor, sed parvae murmura vocis
Qualia de pelagi, si quis procul audiat, undis
Esse solent; qualemve sonum, cum Iuppiter atras
Increpuit nubes, extrema tonitrua reddunt.

Atria turba tenet. Veniunt leve vulgus euntque;
Mixtaque cum veris passim commenta vagantur
Milia rumorum, confusaque verba volutant.
E quibus hi vacuas implent sermonibus aures,
Hi narrata ferunt alio, mensuraque ficti
Crescit, et auditis aliquid novus adicit auctor.

Illic Credulitas, illic temerarius Error
Vanaque Laetitia est consternatique Timores,
Seditioque repens dubioque auctore Susurri.
Ipsa, quid in caelo rerum pelagoque geratur
Et tellure, videt, totumque inquirit in orbem.

21. *ROMULUS CAELO IMPOSITUS.*

ciderat Tatius, populisque aequata duobus,
ule, iura dabas; posita cum casside Mavors
us adfatur divumque hominumque parentem:

npus adest, genitor, quoniam fundamine magno
Romana valet, nec praeside pendet ab uno,
nia, quae promissa mihi dignoque nepoti,
re, et ablatum terris imponere caelo.
ihi concilio quondam praesente deorum —
memoro memorique animo pia verba notavi —
s erit, quem tu tolles in caerula caeli'
ti. Rata sit verborum summa tuorum."

it Omnipotens, et nubibus aëra caecis
luit, tonitruque et fulgure terruit orbem.

sibi promissae sensit rata signa rapinae;
usque hastae pressos temone cruento
vidus conscendit equos Gradivus, et ictu
eris increpuit, pronusque per aëra lapsus
itit in summo nemorosi colle Palati;
entemque suo iam regia iura Quiriti
ulit Iliaden. Corpus mortale per auras
sum tenues, ut lata plumbea funda
solet medio glans intabescere caelo.
ra subit facies et pulvinaribus altis
or, est qualis trabeati forma Quirini.

22. *PYTHAGORAS EIUSQUE DOCTRINA.*

Vir fuit hic, ortu Samius; sed fugerat una
Et Samon et dominos, odioque tyrannidis exsul
Sponte erat. Isque, licet caeli regione remotos,
Mente deos adiit et, quae natura negabat
Visibus humanis, oculis ea pectoris hausit.

Cumque animo et vigili perspexerat omnia cura,
In medium discenda dabat, coetusque silentum
Dictaque mirantum magni primordia mundi
Et rerum causas et, quid natura, docebat;
Quid deus, unde nives, quae fulminis esset origo
Iuppiter an venti discussa nube tonarent,
Quid quateret terras, qua sidera lege mearent,
Et quodcumque latet. Primusque animalia mens
Arguit imponi; primus cum talibus ora
Docta quidem solvit, sed non et credita, verbis:

"Parcite, mortales, dapibus temerare nefandis
Corpora! Sunt fruges, sunt deducentia ramos
Pondere poma suo, tumidaeque in vitibus uvae;
Sunt herbae dulces, sunt quae mitescere flamma
Mollirique queant. Nec vobis lacteus umor
Eripitur, nec mella thymi redolentia flore.
Prodiga divitias alimentaque mitia tellus
Suggerit atque epulas sine caede et sanguine pra

"Morte carent animae; semperque priore relicta
Sede novis domibus vivunt habitantque receptae.

e ego — nam memini — Troiani tempore belli
thoides Euphorbus eram, cui pectore quondam
esit in adverso gravis hasta minoris Atridae.
gnovi clipeum, laevae gestamina nostrae,
per Abanteis templo Iunonis in Argis.

mnia mutantur, nihil interit. Errat, et illinc
c venit, hinc illuc, et quoslibet occupat artus
ritus; eque feris humana in corpora transit,
ue feras noster, nec tempore deperit ullo.
que novis facilis signatur cera figuris,
c manet ut fuerat, nec formas servat easdem,
l tamen ipsa eadem est; animam sic semper eandem
se, sed in varias doceo migrare figuras."

23. *IULIUS CAESAR STELLA FACTUS.*

Caesar in Urbe sua deus est. Quem Marte togaque
aecipuum non bella magis finita triumphis
sque domi gestae properataque gloria rerum
sidus vertere novum stellamque comantem,
iam sua progenies. Neque enim de Caesaris actis
lum maius opus, quam quod pater exstitit huius.

e foret hic igitur mortali semine cretus,
e deus faciendus erat. Quod ut aurea vidit
eneae genetrix, vidit quoque triste parari
ntifici letum et coniurata arma moveri,
lluit et cunctis, ut cuique erat obvia, divis

"Aspice," dicebat, "quanta mihi mole parentu
Insidiae, quantaque caput cum fraude petatur,
Quod de Dardanio solum mihi restat Iulo.
Solane semper ero iustis exercita curis?
. . . . Quid nunc antiqua recordor
Damna mei generis? Timor hic meminisse prioi
Non sinit. En acui sceleratos cernitis enses.
Quos prohibete, precor, facinusque repellite! Ne
Caede sacerdotis flammas exstinguite Vestae."

Talia nequiquam toto Venus anxia caelo
Verba iacit; superosque movet. Qui rumpere quamquam
Ferrea non possunt veterum decreta sororum,
Signa tamen luctus dant haud incerta futuri.
Arma ferunt inter nigras crepitantia nubes
Terribilesque tubas auditaque cornua caelo
Praemonuisse nefas. Solis quoque tristis imago
Lurida sollicitis praebebat lumina terris.

Saepe faces visae mediis ardere sub astris;
Saepe inter nimbos guttae cecidere cruentae;
Caerulus et vultum ferrugine Lucifer atra
Sparsus erat, sparsi Lunares sanguine currus.
Tristia mille locis Stygius dedit omina bubo.
Mille locis lacrimavit ebur, cantusque feruntur
Auditi sanctis et verba minacia lucis.

Victima nulla litat, magnosque instare tumultus
Fibra monet, caesumque caput reperitur in extis.
Inque foro circumque domos et templa deorum

rnos ululasse canes umbrasque silentum
sse ferunt, motamque tremoribus urbem.

amen insidias venturaque vincere fata
onitus potuere deum; strictique feruntur
nplum gladii. Neque enim locus ullus in Urbe
cinus diramque placet, nisi curia, caedem.

vero Cytherea manu percussit utraque
s, et Aeneaden molitur condere nube,
brius infesto Paris est ereptus Atridae,
omedeos Aeneas fugerat enses.
is hanc genitor:
"Sola insuperabile fatum,
movere paras? Intres licet ipsa sororum
trium! Cernes illic molimine vasto
ere et solido rerum tabularia ferro,
neque concussum caeli neque fulminis iram
netuunt ullas tuta atque aeterna ruinas.
ies illic incisa adamante perenni
tui generis. Legi ipse animoque notavi
feram, ne sis etiamnum ignara futuri.

sua complevit, pro quo, Cytherea, laboras,
bora perfectis quos terrae debuit annis.
eus accedat caelo templisque colatur,
acies natusque suus; qui nominis heres
situm feret unus onus, caesique parentis
in bella suos fortissimus ultor habebit.

nc animam interea caeso de corpore raptam
iubar, ut semper Capitolia nostra forumque
s ab excelsa prospectet Iulius aede."

Vix ea fatus erat, media cum sede senatus
Constitit alma Venus, nulli cernenda, suique
Caesaris eripuit membris nec in aëra solvi
Passa recentem animam caelestibus intulit astris.
Dumque tulit, lumen capere atque ignescere sensi
Emisitque sinu. Luna volat altius illa,
Flammiferumque trahens spatioso limite crinem
Stella micat; natique videns benefacta fatetur
Esse suis maiora, et vinci gaudet ab illo.

24. *FINIS METAMORPHOSEON.*

Iamque opus exegi, quod nec Iovis ira nec igi
Nec poterit ferrum nec edax abolere vetustas.

Cum volet, illa dies, quae nil nisi corporis huius
Ius habet, incerti spatium mihi finiat aevi,
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum.

Quaque patet domitis Romana potentia terris,
Ore legar populi, perque omnia saecula fama,
Si quid habent veri vatum praesagia, vivam.

NOTES.

NOTES.

PUBLIUS OVIDIUS NASO: see p. 1. A. 80; H. 649.[1] **P.**: ommon abbreviation for *Pūblius*. **Nāso**: family name, *cognō-en;* connected by derivation with *nāsus*, 'nose.'

PART I.

Note on Versification. The Verse-form found in all the selec-ons of Part I. is the Elegiac Distich, which consists of two erses, a dactylic hexameter followed by a pentameter. The ense in most cases is complete with each couplet. Cf.[2] pp. 13, 4. B. 369, 1, 2; A. 362, 363; H. 609–615.

1. AMORES, I. xiii. (*condensed*).

"*The meek-eyed morn appears, mother of dews.*"
THOMSON: Summer.

Page 51. 1. Aurora: here identified with the Greek *Eos* (cf. . 31), celebrated in many myths. From the earliest times Aurora as been a favorite theme for poets and artists. In ancient art he was represented as a winged or flying goddess, as in a wall-

[1] B. = Bennett's Latin Grammar, A. = Allen and Greenough's, H. = Hark-ess's, the "Standard" edition. References like this, p. 60, l. 7 (page 60, line 7), re to the pages of this book. Translations of Latin words or phrases are put n single quotation marks.

[2] Cf. (*confer*) = "compare;" sc. (*scilicet*) = "supply," or "understood;" . = "note;" R. = "remark;" vocab. = "vocabulary," at the end of the book; ir. disc. = "direct discourse;" indir. disc. = "indirect discourse" (*oratio bliqua*); constr. = "construction;" l. = "line;" lit. = "literally;" ep. = "depends" or "dependent;" trans. = "translate" or "translation;" red. = "predicate."

For other abbreviations see the list preceding the vocabulary.

painting discovered at Herculaneum (see cut on p. 14); somet
also as riding in a chariot drawn by spirited horses, thus espec
in the ornamentation of coins and gems. In modern art the p
ing *Aurora*, by Guido Reni, is ranked among the masterpi
Mane: imp. **Sic**: i. e. under this condition, *si manebis*.

Memnonis: son of *Eos* (*Aurora*) and *Tīthōnus*. During
Trojan War, it was said, he led a band of Ethiopians to th
sistance of Priam, and was slain by Achilles. As the body
lying on the funeral pyre, Eos, pallid with grief, besought
to confer some honor upon her son. He therefore transfo
Memnon's followers into a flock of birds, which divided into
contending groups above the burning pile and fought till
of them fell dead upon the embers beneath, an offering to
shade of the dead hero. Each year the Memnonides, for s
birds were called, return to the tomb, clear the ground ar
it, and wetting their wings in a neighboring stream, spr
the sepulchre with water. But Aurora ever grieves for her
though he is placed among the immortals; and the dewd
fresh every morning, are her tears. **Umbris**: 'shade,' 'gh
poetic use of pl. for sing. A. 79, *d*; H. 130, 3.

2. annua: = 'each year'; agrees with *avis*. B. 239; A.
H. 443. **caede**: i. e. by the fighting of the Memnonides a
the tomb. **parentet**: B. 279; A. 267; H. 484, 1. The w
of the dead was thought to depend in great measure upo
regularity and care with which offerings were made to them b
living. **avis**: referring to the Memnonides. The pl. 1
have been expected.

3. nunc: at dawn. **somni**: sc. *sunt*. Forms of the c
esse are often omitted. **4. liquidum**: = 'clearly,' 'swe
B. 176, 2, N.; A. 240, *a*; H. 371, II.

5. prima vides: 'thou art the first to see.' B. 241, 2; A.
H. 442, N. **oneratos**: 'weary men,' 'hard-toiling men.' a
why not *agros* here? **7. somno**: B. 214, 1, *b*; A.
H. 414, 1. **tradis**: sc. *eos*.

8. subeant: B. 282, 1; A. 317, 1; H. 497, II. The life
Roman school-boy was subject to severe discipline. The sc
were all private, but public sentiment sustained teachers in i
ing punishment that would now be condemned as cruel. H
has immortalized his teacher as 'the *flogging* Orbilius.' The
Martial, who lived in the first century after Christ, complain

mbers were disturbed before cock-crow in the morning by
g and beating in the school near by. An ancient painting
ered at Herculaneum portrays a school-scene in which a boy,
y two slaves, is receiving a flogging on the bare back.

ne Nox vellet: 'that Night would refuse.' B. 296, 1; A. H. 498, 1. **10. mota**: freely, 'turned (from their course).'

frangeret: sc. *ut*. B. 296, 1, *a*; A. 331, *f*, R.; H. 499, 2.

: '(thy) chariot,' a part being put for the whole by *synec-* Aurora is thought of as riding in a chariot; cf. n. to l. 1

12. equus: sing. for pl. A chariot was drawn usually o or four horses.

Scires: = 'you might be sure.' B. 280, 3; A. 311, *a*; H. , N. 1. **audisse**: i. e. *eam* (= *Auroram*) *mea iurgia au-*

Rubebat: the poet playfully hints that the dawn 'grew ot merely from the on-coming of day but also because of his ding.

nec tamen: 'And yet (although she blushed) day did tc. **adsueto**: 'than usual.' B. 217, 1; A. 247; H. 417. sc. *est*.

2. Ars Amatoria, I. 473–476.

"*The drop of water wears away the rock.*"

ge 52. 1. ferreus anulus: in antiquity men commonly rings containing a seal or stamp cut either in the metal itself a stone set into it. At Sparta only iron rings were worn. me rings at first were commonly of iron, but later gold rings e fashionable among the wealthy, the privilege of wearing being restricted to the knights (*equites*). Down even into me of the Empire, however, many Romans of the best fam- sed only iron rings, in order to make manifest their adhe- to the old-time simplicity and hardihood. Our poet thus s of an iron ring as we should of a gold one.

adsidua humo: = 'by constant (wearing of the) earth.'

magis durum: = *durius*. Ovid has expressed the same ht in his Letters from Pontus, IV. x. 5–6: —

> Gutta cavat lapidem, consumitur anulus usu,
> Et teritur pressa vomer aduncus humo.

e was a Greek proverb of the same import.

3. Fasti, II. 83–118.

"Arion, when through tempests cruel wracke
He forth was thrown into the greedy seas,
Through the sweet musick, which his harp did make,
Allur'd a dolphin him from death to ease."

Spenser: Sonnet xxxviii

1. quod, quae: interrogative. B. 90, 2; A. 104, *a*; H
II., 1. **Arīona**: acc. ending in *-a*, as often in nouns fro
Greek. B. 47, 1; A. 63, 64; H. 68.

Arīōn, the story ran, went to Sicily and Italy, where h
all spell-bound by the power of his song. Weighed dow
costly gifts, he set sail from Tarentum to Corinth, where
his friend Periander the king. On the voyage the sailors
plot to rob and murder him, but to save their hands the defil
of blood they commanded the bard to cast himself over
Despairing of life, he begged the privilege of first singing.
being granted, he arrayed himself in his costliest robes, an
his griefs with such pathos that the dolphins gathered ab
ship to listen. Then as he leaped into the sea a dolphi
him on its back over the waters straight to Taenarum
Matapan), whence he made his way over land to Corinth.
ship also in due time arrived at Corinth, where the
striving to conceal their crime, were confronted by the bar
self and suffered fitting punishment at the hands of Peri
At Taenarum there was a small bronze votive-offering, rep
ing a man riding on a dolphin, presented, it was said, in co
oration of the event. Some believed that it was set up by
himself.

2. carmine, etc.: the effect of Arion's song is lik
ascribed to the singing of Orpheus. Cf. N. to p. 145, 40.
voce: freely, 'at the sound.' Cf. B. 216, 1; H. 415, 2.
stitit: 'stood still.'

5. canes: strikingly similar to Isaiah XI. 6: — "The wo
shall dwell with the lamb, and the leopard shall lie down wi
kid; and the calf and the young lion and the fatling togeth

6. leae: poetic for *leaenae*. B. 192, 1; A. 234, *a*; H. 3

7. Palladis alite: the owl, sacred to Athene, who hat
crow, men said, because it had once revealed unwelcome
to her.

Cynthia: Artemis. So Apollo is often called Cynthius. ? **fertur**: trans. 'it is said that,' as if *Cynthia* were *hiam*. **10. tamquam . . . modis**: 'was spell-bound at trains as at her brother's,' i. e. Apollo's. Cf. p. 30.

. Arionium: trans. as if *Arionis*. B. 354, 4; A. 214, *a*, 2; 95, N. 2. **12. lyricis**: = 'of his lyre.' **14. ita**: his way,' on shipboard. **quaesitas**: for *conquisitas*, ed.' Favorite minstrels received rich gifts. **arte**: i. e. s minstrelsy.

. infelix: addressing Arion. **17. namque**: 'and (with reason) for.' **18. cetera conscia turba**: 'the other pirators.' How lit.?

age 53. 19. quid tibi cum gladio: sc. *est;* 'What busi- have you with a sword?' 'What have you to do with a d?' addressing the helmsman. B. 190; A. 231; H. 387. **am**: 'unsteady,' because the helmsman had left his post ke up his sword against Arion.

l. metu: B. 214, 1, *d*; A. 243, *d*; H. 414, III. **mortem non ecor**: 'I beg not to escape from death,' 'not to ward off I pray.' **22. līcĕāt sūmptā paucă rĕfĕrrĕ lўrā**: freely, me take my lyre and sing over a few (old) songs.' Often, ere, the quantities of final syllables, shown by the scanning e line, give the key to the construction; *sumptā lyrā* is seen to be abl. abs. **lyra**: in ancient times *lyric* poetry sung, or chanted, to the accompaniment of the lyre. Hence name.

3. coronam: of leaves from the laurel tree, which was sacred pollo, patron deity of poets and musicians. **24. possit**: of characteristic.

5. bis tinctam: the ancient royal purple (in tint more akin arlet than our purple) was produced by a dye extracted nsiderable cost from the *murex*, a species of shell-fish. As was a centre for the manufacture of it, it was often called ian purple.' Garments 'twice dyed' had a deeper and r color than those dyed but once, and were correspond- more expensive. The ancient minstrels when about to clothed themselves in the richest attire that they could n. **pallam**: the long robe worn by musicians.

6. suos sonos: 'its wonted (or accustomed) strains,' show- no trace of Arion's terror or despair. A. 197, *b*; H. 449, 2.

pollice: the strings of the lyre were touched sometimes the finger, sometimes with a little staff of metal or (*plectrum*).

27. ornatus: 'adorned (as he was).' **28. impulsā** Arion leaps into the sea the water is 'splashed' upon the

29. maius: neut. as agreeing with the sentence as a w trans. with *fide* (abl.), 'a thing incredible,' 'a thing bc belief.' **tergo**: B. 218; A. 248, *c*; H. 420. **delpl** acc. Cf. B. 47, 1; A. 63; H. 68. The dolphin was consider the Greeks sacred to Apollo and friendly to man. By w substantiating the story told here, the Greek traveller Paus says that he had himself seen a dolphin which 'had been h of wounds, received from some fishermen, by a boy, and o gratitude would come when called and carry the boy abo the water.' The figure of a dolphin early found place i coat of arms of some of the princes of France. Hence derived the name *Dauphiné*, applied to one of the mos portant of the French provinces, and the title *Dauphi* which the heir-apparent of the French throne was for designated. **recurvo**: in both ancient and modern a dolphin has generally been represented with tail 'arching wards,' the end close to the back.

30. oneri: B. 187, III., 2; A. 228; H. 386.

31. sedens: i. e. on the dolphin's back. **pretiu vehendi**: 'and as guerdon for conveyance;' *que* connects *tat* with *tenet*, *pretium* being in apposition with the foll clause. **32. carmine mulcet aquas**: in the lines of ser ("Faerie Queene," Book IV. Canto xi.):

> "Then was there heard a most celestiall sound
> Of dainty musick, which did next ensue
> Before the spouse: that was Arion crownd;
> Who, playing on his harpe, unto him drew
> The eares and hearts of all that goodly crew;
> That even yet the Dolphin, which him bore
> Through the Agæan seas from Pirates view,
> Stood still by him astonisht at his lore,
> And all the raging seas for joy forgot to rore."

34. stellas, etc.: *iussit* (*eum*) *novem stellas habere.* constellation referred to is still called "The Dolphin." located near Capricornus.

4. Fasti, II. 687–710.

"*Treason has done his worst.*"
Shakspeare: Macbeth.

Ultima: with *regna*, poetic for *ultimum regnum*. **Tarquinius**: called *Superbus*, the last of the seven legendary kings of Rome. See Liddell, "History of Rome," pp. 59–69.

alias: sc. *urbes*. According to the tradition, Tarquin the Mighty had in one way and another conquered every city of the Latins except Gabii, which was able to hold out against him until betrayed by the plot described in the following lines. Gabii was an ancient city about twelve miles southeast of Rome. In the time of Ovid it was almost deserted. **4. suos**: 'his own.' B. 177, 2; A. 186, *c*; H. 373, I., N. 2.

trium: 'of the three (sons of Tarquin).' **minimus**: for *minimus natu*. Sextus Tarquinius is meant. **manifesta**: unmistakable.' The son had his father's cunning.

in medios hostes: 'into the midst of the enemy,' the people of Gabii. **7. nudarant**: = *nudaverant*. **occidite**: *necate*.

. cupiant: more delicate than *cupiunt*. B. 280, 2; A. 311, *b*; 86, 1. **9. terga**: A. 79, *d*. Poetic plural for sing.

nage 54. 11. luna fuit: i. e. the moon was shining; like expression, "there was a moon that night." **Spectant**: 59, 3; A. 276, *d*; H. 467, III. **12. notata**: 'marked (with s).' **13. ut secum tueatur bella**: = 'to help them carry e war' against Tarquin the father. **15. iamque potens**: ng first gained the confidence of the Gabians, the son Tarquin finally obtained a position of authority in their city. **misso**: to Rome. **16. quod**: with *iter*. **monstret**: B. 300, 1; 34; H. 529, 1.

8. sectus humum: 'with its soil cut.' How lit.? B. 180, 1; 40, *c*; H. 378. **lene sonantis**: 'gently murmuring.' B. 2, N.; A. 240, *a*; H. 371, II. **19. latentia**: the friend of younger Tarquin who brought the message was unfamiliar its import. **20. lilia summa**: 'the tops of the lilies.' 41, 1; A. 193; H. 440, 2, N. 2.

1. rediit: to Gabii. **decussa**: sc. *esse*. **23. Nec a**: sc. *est;* trans. as if *et est nulla mora*.

24. traduntur: to king Tarquin and the Romans. As quin the father had struck off the tops of the lilies in the den one by one with his staff, so Tarquin the son, having g the power at Gabii, quietly destroyed the leading men one another until he was able to turn the city over to his fa There is a story that Babylon, having revolted from D Hystaspis, was reduced by a similar strategem. See Ra son's "Herodotus," vol. ii., p. 440 *et seq.* **ducibus**: B. 1, *d*; A. 243, *d*; H. 414, III.

5. Amores, II. vi.

"*Death loves a shining mark!*"
Young: Night Thoughts.

1. Psittacus: Parrots, obtained originally from India, much prized at Rome, and were taught to speak, as amon Often they were kept in cages in the vestibules of house. trained to salute those who entered. The bird whose deat the occasion of this graceful poem belonged to Ovid's mis called by him Corinna. Cf. ll. 43, 48. The poem was pro suggested by a pathetic elegy of Catullus on the death of a row. Ovid's elegy in turn formed the model of a poem by St who lived a generation after him, commemorating the deatl pet parrot. **imitatrix**: explained by line 2 of Statius's (*Silvae*, II. vi.), which thus begins:—

> Psittace, dux volucrum, domini facunda voluptas,
> Humanae sollers imitator, Psittace, linguae,
> Quis tua tam subito praeclusit murmura fato?

Indis: used instead of *India*; name of a people put for tl their country, as often in both Latin and Greek.

2. Exsequias ite frequenter: idiomatic, = 'join in th the funeral train.' *Exsequias* is an acc. of limit, used like *do* and *rus* after a verb of motion. B. 182, 5; A. 258, *b*, R.; H 2. 3). The language of lines 2–6 suggests a typical Roma neral. The body of a Roman was escorted to the tomb procession, the length and character of which corresponded the rank and fortune of the deceased. In case of a man of the procession was headed by musicians, flute-players and blowers. These were followed by hired female mourners,

ng dirges, others beating their breasts, tearing their hair, nanifesting every sign of grief. Next came actors, who l passages from tragedy, with occasional jests; one per- was expected to mimic the actions of the dead man. l these, masks representing the faces of eminent ancestors borne in line. Then came the bier, followed by relatives iends dressed in black.

piae: 'dutiful,' 'respectful,' ready to pay proper tribute to rrot's memory. Notice the alliteration of the line. **plan-** etc.: the birds are exhorted to take the part performed in oman funeral by hired mourners. **5. Horrida**: *not* 'hor- **lanietur**: B. 274; A. 266; H. 484, II. **6. longa tuba**: to p. 82, 3, l. 10.

Quid: = 'why.' B. 176, 3, *a*; A. 238, *b*; H. 371, II. 2.

ni: Tereus, a mythical Thracian king, said to have helped on, King of Athens, in war, and to have received his ter Procne in marriage. A son, Itys, was born to them, ereus, the story ran, became madly enamored of Procne's ful sister Philomela. Declaring that Procne was dead, he l possession of Philomela, then cut out her tongue and shut o that Procne might not learn of his misdeeds. Philomela, ans of some letters woven in a robe, succeeded in convey- formation of her sufferings to her sister, who secretly re- her. In order to wreak vengeance on Tereus, the two n killed the boy Itys and served his flesh up to his father to Tereus, having learned of this, pursued them with an axe, upon they prayed to the gods, and the three were changed irds; Procne into a nightingale, Philomela into a swallow, Tereus into a hoopoo. Ovid, in common with several Roman poets, changes the place of Philomela and Procne story, speaking of the former as a nightingale, the latter swallow. So in Matthew Arnold's graceful "Philomela:"

> "O Wanderer from a Grecian shore,
> Still, after many years, in distant lands,
> Still nourishing in thy bewilder'd brain
> That wild, unquench'd, deep-sunken, old-world pain —
> Say, will it never heal?"

devertere: 'turn aside' from your course; addressed to the ngale. It is time to lay aside the old grief in the presence resh sorrow.

Page 55. **11. Omnes**: vocative; supply *aves*. **12. tu amice**: a sort of natural friendship was thought to exist bet certain kinds of birds, as parrots and turtle-doves, or con doves and peacocks. **13. fuit vobis**: 'you enjoyed.' lit.? **omni vita**: 'in every (part of) life,' = 'throughout Cf. B. 228, 1, *b*; A. 258, *f*, 2; H. 425, 2, N. 2. **15. iuv Phoceus**: Pylădes, son of Strophius, King of Phocis; his fr ship with the unfortunate Orestes was as celebrated as th Damon and Pythias.

17. Quid: sc. *iuvat*, 'Of what avail is' (or 'was'). **loris**: B. 203, 1; A. 215; H. 396, v. **18. mutandis soni** 339, 1, and 338, 2, *a*; A. 299; H. 544, 2, N. 1. **19. ut**: f *primum*, 'as soon as.' Sc. *ei*, 'to her.' **puellae**: Co Cf. N. to l. 1.

21. hebetare: 'to dim the lustre of,' in comparison. **22 bro croco**: i. e. yellow or orange color with a reddish **23. vocum**: here = 'speech.' **24. blaeso**: 'lisping; parrot found it difficult to pronounce the sounds of **s** and

25. Raptus es invidia: i. e. *per invidiam mors tibi acce est*. The underlying thought here and in the following lir that expressed in our proverb, "the good die young." **27 turnices**: quails are naturally quarrelsome. Among the Ro quail-fights held the place occupied by cock-fights in m times. **28. fiant**: subjunctive of softened assertion. = 'from that fact,' from their pugnacious disposition.

29. Plenus: i. e. 'satisfied.' **prae**: here 'by reaso The parrot talked so much that it gave itself no opportun eat. **30. ora**: B. 180, 1; A. 240, *c*; H. 378. **31. ca** trans. as if *causa*. The pl. is due to the influence o subject *papavera*, with which supply *erant*. The sop effects produced by the use of the poppy were well under in antiquity. **32. simplicis**: added to *aquae*, becaus Romans themselves usually drank water mingled with win

34. auctor: 'bringer,' or 'harbinger,' 'foreteller.' Jack as well as crows, were supposed by their actions and notes to indications of an approaching storm. **35. cornix**: see p. 52, l. 7. **36. saeclis**: = *saeculis*: B. 7, 3; A. 10, *d*, N. the ancients reckoned three generations to a century, the crow thought to live 300 years. Does this belief resemble our s that "a cat has nine lives"?

ge 56. **38. orbe**: sc. *terrarum;* 'by the furthest part of the .' Cf. l. 1.

. **numeris**: i. e. of years. **41. Phylacidae**: Protesilāus, essalian prince of the Heroic Age (cf. p. 40), grandson of cus. B. 148, 6; A. 164, *b*. Protesilaus, having joined the ks in the expedition against Troy, was the first to fall at ands of the Trojans; Thersītes, on the contrary, the ugliest most detested man in the Greek army, continued to live. **inis**: predicate, referring to the disposition of the body by ution. **vivis fratribus**: 'while his brothers yet lived.' 7, 1; A. 255, *a*; H. 431, 4. Hector was considered by far oblest among Priam's fifty sons.

. **Quid**: cf. l. 7 and N. **referam**: B. 277; A. 268; 86, II. **timidae**: 'fearful' that the parrot would die. **ae**: cf. N. to l. 1. **45. lux**: for *dies;* the parrot had sick a week when it died. **46. vacuo colo**: the thread e spun by the Fates was now broken, leaving the distaff y. The Spinning of the Fates (cf. p. 27), is thus described penser ("Faerie Queene," Book IV. Canto ii.):

"Sad Clotho held the rocke (distaff), the whiles the thrid
By grisly Lachesis was spun with paine,
That cruell Atropos eftsoones undid,
With cursed knife cutting the twist in twaine.
Most wretched men, whose dayes depend on thrids so vaine!"

9. **Colle sub Elysio**, etc.: the home of the Blest was pictured n expanse of beautiful fields and groves under the earth, ed with fairer green and bathed in purer light and balmier an we above can know. **51. fides**: sc. *est.* **52. dicitur**: *sse.* Belief in the survival of the life of animals after death been common in all ages. **quo**: B. 214, 2; A. 243; H. 414. 5. **ales Iunonia**: the peacock, sacred to Juno. **56. mări**: rom *măre.*

7. **has**: sc. *aves; inter* sometimes follows the word which verns. **58. Convertit**: the ancients thought that the pur- and pleasures of the present life are continued after death. the parrot, admitted to Elysium, attracts the attention of other birds by its power of imitating the human voice. **pro corpore magnus**: = 'of a size proportionate to its ,' i. e., small. **60. par**: *not* with *lapis.*

61. Colligor dominae placuisse: 'it is inferred that I plea my mistress.' B. 332; A. 330, *d*; H. 534, N. 1, (3). **62. p doctă ave loqui**: i. e., able to speak like a human being; *lo* is a loose use of the infinitive after an adj. B. 333; A. 273, H. 533, II. 3.

6. AMORES, III. iv. 13. *et seq.*

"*For easie things, that may be got at will,*
Most sorts of men doe set but little store."
SPENSER: Sonnet XXVI.

Page 57. 1. vincla: for *vincula*, here = *frena*. **2.** : **minis modo**: as we say 'like lightning.' **3. ut primum**: soon as.' **concessas**: sc. *esse*. **4. effusā**: 'flowing.' **5. Nitimur**: B. 259, 1; A. 276, (3); H. 467, II. **vetitu** 'what is forbidden.' **8. quod**: as antecedent supply *id*, after *amant*.

7. REMEDIA AMORIS, 169–196.

"*So manifold, all pleasing in their kind,*
All healthful, are the employs of rural life"
COWPER: The Task.

1. animos: 'the soul;' generic pl., where our idiom pre the singular. **colendi**: sc. *ea*. **2. Quaelibet cura**: ' kind of trouble.' The poet plays upon the different meaning *cura*, 'trouble,' and 'pursuit.' He recommends farming a remedy for the distress of a jilted lover.

5. Cerialia: = *Cereris*, i. e., of *grain*. Cf. p. 58, selectio **6. Quae**: trans. as if *ut ea*, 'in order that the field may them back.' B. 282, 2; A. 317, 2; H. 497, 1. **8. sua arb** 'their own tree,' the one to which the boughs belong.

13. inaequali: the Pan's Pipe was made of reeds, usu seven in number, placed side by side, and so arranged that e was shorter than the one next to it. **15. Parte**: B. 228, 1; A. 258, *f*, 1; H. 425, 2, N. 3. **mugitibus**: of a cow wh calf has strayed away. **26. abesse**: B. 331, V.; A. 333; H. 535, III.

Page 58. 17. compositos fumos: freely, 'the thicker smoke,' which drove the bees from the hives, so that the ho could be taken out. The Romans were expert bee-keep

8. dempti favi: pl., but trans. 'the removal of the comb.' **imina**: 'wicker work (hives).' Hives were made also of boards, earthenware, and other materials.

22. nudo sub pede: refers to the method of extracting the juice from the grape universal in ancient times. Cf. Isaiah xiii. 2: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" **23. herbas**: = *faenum*, 'hay,' which when cured was tied in bundles, and either stacked in the field, or stored in barns. **24. raro pectine**: the rake with which the scattered wisps of hay were gathered up after the bundles had been collected.

26. rivos ducere: the process of irrigation, well understood by the Romans. **27. insitio**: = 'the time for grafting.' **fac** etc.: trans. 'make bough adopt bough.' B. 295, 8; A. 269, *g*; H. 499, 2). Grafting was extensively practiced in ancient Italy.

8. Amores, III. x. 11–14.

"*Industrious Ceres tam'd the savage ground,*
And pregnant fields with golden harvests crown'd."
Gay: The Fan.

1. in agris: i. e. in *cultivated* fields; Ceres (Demeter, cf. pp. 34, 46) was thought to have introduced agriculture. **2. coloratas comas**: the yellow grain. **3. iugis**: B. 187, III., 2; A. 228; H. 386. **4. veterem**: i. e. previously uncultivated; not till the Iron Age (cf. p. 28) did men till the ground. **curvo dente**: the plow; cf. p. 52, 2.

9. Fasti, I. 673–694.

"*Let the plowman's prayer*
Be for moist solstices, and winters fair."
May.

2. Haec, illa: 'the one, the other,' 'the former, the latter,' the less common meaning of *hic* and *ille* when contrasted. Cf. B. 246, 1; A. 102, *a*; H. 450, 2, N. **causam**: the seeds.

3. Consortes: invoking Ceres and Terra. Twelve gods are named by Varro (*De Re Rustica* i. 1) as the special helpers of the farmer; *Juppiter*, *Tellus*, *Sol*, *Luna*, *Ceres*, *Liber*, *Robigus* (a god supposed to avert mildew), *Flora*, *Minerva* (as guardian of olive-orchards), *Venus* (as guardian of gardens, cf.

p. 44), *Lympha* (goddess of water), and *Bonus Eventus* ('Go Outcome'). **correcta vetustas**: sc. *est*, 'the past has be improved on.'

4. Querna glans: often mentioned by the Roman poets the food of men in the earliest times. **5. avidos**: 'eage **colonos**: *not* 'colonists.' **6. cultus digna sui**: = 'worthy their toil.' Occasionally *dignus* is followed by the gen., like t Greek ἄξιος. B. 204, 4; A. 245, 2, N. 2; H. 421, N. 3.

Page 59. 8. nova herba: wheat was usually sown in the f in some regions as early as September, in order that so growth might be made before winter. **sit usta**: the effe of extreme cold as well as heat were expressed by the w *urere*, just as we say that anything is "parched" by the fr **9. serenis**: 'clearing.'

11. Order of trans.: *cavete, neve aves graves cu* ('hurtful to cultivated fields') *depopulentur dona Cerialia* (cf. to p. 57, **7**, l. 5) *agmine laesuro* ('with damage-threatening lin The birds are compared to a marching column of an army, tending to destroy an enemy. **13. Vos**: the ants. It l been denied that ants make use of grain. Recent scientific servations have shown that while ants in northern climates generally not harvesters, certain species found in countries ab the Mediterranean, and in other warm regions, store up seeds grain of various kinds, often in considerable quantities. Lubbock, "Ants, Bees, and Wasps," chap. iii.; McCook, "T Agricultural Ant of Texas," chap. iv. **subiectis**: = *supposi*

15. crescat. the subject is *seges*. **robiginis**: 'milde more to be dreaded on low lands than any other destruct agency. Why gen.? **16. vitio caeli**: i. e. temperat unfavorable to growth. **17. aequo**: = *quam aequum quam par est*. When grain grows too rapidly the stalk comes tall but slender, and is too weak to support the he In the words of Dryden:

> "Let not my land so large a promise boast,
> Lest the lank ears in length of stem be lost."

The Romans used to meet the difficulty in a measure by p turing flocks for a short time on the growing grain, or even dragging an iron-toothed harrow over the fields.

19. loliis: thought by many to be identical with the 'tare of Scripture (*lolium temulentum*, ζιζάνιον), which resemble whe

in appearance, but yield a smaller, dark-colored grain, supposed to be poisonous when used as food, and injurious to the eyes.

20. sterilis avena: wild oats, *avena fatua*. **21. passura farra bis ignem**: spelt was first roasted in the grain, then ground into meal which was made into bread and baked in the oven.

10. ARS AMATORIA, III. 61–64.

"*Our youth we can have but to-day.*
We may always find time to grow old."
BISHOP BERKELEY: Can Love be controlled by Advice?

1. Dum licet: sc. *vobis*; 'while you may.' **3. Nec quae**, etc.; suggestive of some lines in a fugitive poem, "The Water-Mill:"

"Languidly the water glides useless on, and still,
Never coming back again to the water-mill;
And a proverb haunts my mind as the spell is cast,
'The mill will never grind with the water that is past.'"

11. FASTI, II. 533–566.

"*Nothing dies;*
And here and there the embodied spirit flies."
DRYDEN.

Page 60. 1. Est et tumulis: 'Tombs, too, have.' **placare**: appositive, explaining *honor*. A. 270, (2). **paternas**: here = 'of ancestors.' The worship of ancestors was an essential part of the Roman religion, as it is still of the Chinese. Cf. p. 48, and Coulanges's "The Ancient City," Book I. The rites described in the following lines formed a part of a festival in honor of the dead, which lasted from the 13th to the 21st of February, the days of the festival being known as the *Dies Parentales*, the last in particular as *Feralia*. The month of February was the last of the early Roman year, which commenced on the 1st of March, and was therefore specially devoted to ceremonies of purification. During the continuance of the festival the temples were closed, marriages forbidden, and magistrates obliged to appear in public without the insignia of office. The last day, February 21, was especially set aside for offerings at the tombs. In addition to this general festival, which is thought to survive in All Souls' Day, different families had their own anniversaries

and ceremonies at the tombs of ancestors at various times. Cf. Marquardt, "Römische Staatsverwaltung," vol. iii. p. 310, *et seq.*

2. exstructas pyras: = 'high-built funeral pyres,' here put for the tombs themselves; the pyres were burned with the bodies. **munera**: described in lines 5–8. **3. Manes**: here, as often, including both *Manes* in the restricted sense, and *Lares*. Cf. p. 48. **est pro**: = 'takes the place of,' 'is as good as.' **4. Styx**: put by *synecdoche* for the whole Underworld. Cf. pp. 35, 47. **deos**: refers to the spirits of the dead, called *dei* because worshipped as divinities.

5. Tegula: i. e., of the tomb, which was generally built above ground, as our vaults; trans. with *velata*, 'the covering of the tiled roof.' **satis**: in pred. with *est*. **6. fruges**: lentils, beans, and the like. **salis**: used in sacrificial offerings by the Hebrews, as well as the Greeks and Romans; cf. Lev. ii. 13: "And every oblation of thy meat offering shalt thou season with salt . . . with all thine offerings thou shalt offer salt."

7. Ceres: here 'bread.' **solutae**: 'scattered,' 'loose,' as distinguished from the 'garlands' (l. 5.) placed on the tombs. **8. Haec**: neuter pl. **testa**: a piece of earthenware on which the offerings were placed, 'left' by the person making the offering so that the ghosts might have a chance to partake without being disturbed. **mediā viā**: both sides of the roads leading out from Rome were thickly bordered with tombs. **9. maiora**: 'more ample (offerings).' **10. positis focis**: altars placed near the tombs. **sua**: trans. 'appropriate,' 'fitting.' B. 244, 4; A. 197, *b*; H. 449, 2.

11. Hunc morem: of making offerings to the dead. **pietatis**: 'of the dutiful rite.' **13. patris**: 'of (his) father, Anchises. The funeral games said to have been celebrated by Aeneas, in honor of Anchises, in Sicily, are described at length in the fifth book of the Aeneid. **sollemnia**: here 'annual.'

15. gerunt: sc. *Romani*. For the tense see B. 293, 1; A. 276, 3, *e*; H. 467, IV., 4. **16. deseruere**: i. e. *non celebraverunt*. **17. omine ab isto**: as Ramsay well remarks, "The evil deed is here represented poetically as being itself the augury or token of the misfortunes which would follow." **18. suburbanis**: a law of the Twelve Tables forbade the burying or burning of a corpse within the walls of Rome.

20. questi: sc. *esse*; why nom.? **avi**: here 'ancestors'

in general. **21.** Order of trans.: *feruntque* ('men say') *deformes* ('hideous') *animas, inane vulgus* ('an airy throng') *ululasse per vias urbis perque Latios agros.* So in "Hamlet:"

> "In the most high and palmy state of Rome,
> A little ere the mightiest Julius fell,
> The graves stood tenantless, and the sheeted dead
> Did squeak and gibber in the Roman streets."

24. venit modus: 'there came an end (of).'

Page 61. 25. Dum haec fiunt: during the eight days of the festival. **viduae puellae**: 'widows;' generally during public festivals widows were allowed to marry, though girls were not. **cessate**: 'remain quiet,' making no preparations for another marriage. **26. puros**: 'free' from the claims of religious observance. **pinea taeda**: a bride was escorted to her home in the evening by a procession of youths bearing torches, a usage referred to also in *faces*, l. 27. Torches of pine were preferred because of their inflammable sap.

27. atris: the color of mourning, applied to anything connected with the Underworld or the worship of the dead. **28. faces**: here funeral torches, used to light the pyres. **30. foci**: i. e., of all except the *Manes* and *Lares;* cf. lines 10, 27. **31. corpora functa sepulchris**: 'forms that have found a tomb' (see N. to p. 120, l. 4) being now ghosts, which in appearance were supposed to resemble the body at the time of death. **32. posito**: 'set (before it).'

12. ARS AMATORIA, III. 113–128.

"Ring out the old, ring in the new!"
TENNYSON: In Memoriam.

1. Nunc: in the time of Augustus, who is said to have boasted that he found Rome of brick, and left it of marble. **2. Et . . . opes**: is this statement true? **3. sunt, fuerunt**: the indic. is here more vivid than the subj. B. 300, 6; A. 334, *d*; H. 529, II., 7. **Capitolia**: for *Capitolium*, referring to the most splendid temple at Rome, that of *Juppiter Optimus Maximus.* **4. fuisse alterius Iovis**: 'belonged to (the reign of) another Jupiter,' i. e. were in a different age of the world. So great has been the change!

5. Curia: where situated? **concilio**: the Roman senate. **6. stipula**: Why abl.? A. 244, 2; H. 415, III., N. 2. The

thatched buildings of the early Romans are often mentioned by the poets with commendation, as indicating the early simplicity of life. **Tatio**: the brave King of the Sabines, said to have been admitted by Romulus to a share in the government.

7. Order of trans.: *Quid erant Palatia, quae. . . . fulgent, nisi pascua bubus araturis?* B. 251, 4; A. 200, *b*; H. 445, 9. **sub Phoebo**: = 'at the foot of Apollo's temple,' the name of the god being put for the place where he was worshipped. The magnificent temple referred to was built by the Emperor Augustus, on the highest part of the Palatine hill, and dedicated B. C. 28. In it the Sibylline Books were preserved, and two large libraries, one for Greek books, the other for Latin, were connected with it. **ducibus**: probably Augustus, who lived on the Palatine, and Tiberius, who was born there, are meant; but the reference is uncertain. The 'Palaces' stretched along the northern slope of the Palatine, facing the Forum. After the time of Augustus, the Palatine hill was wholly devoted to temples and imperial residences.

9. natum: sc. *esse*. **10. Haec aetas**, etc.: read pp. 2–3. **11. non quia** *et seq.*: I like the present age, not because of its luxury, but because of its refinement as opposed to the rudeness inseparable from primitive simplicity of life. **12. diverso litore**: 'on far-distant shore,' as of the Persian Gulf, where the best pearls were found, thrown up on the beach by the waves. **concha**: i. e., 'pearl,' the name of that which contains the pearl being put for the thing itself.

13. marmore: used not only for sculpture, but also for pillars, walls, floors, and architectural decoration. An almost incredible amount of marble and other fine stone was brought to Rome in the time of the later Republic and Empire. **14. mole**: 'by a pier.' The Romans often built palaces on the shore of the sea or of lakes, extending them out above the water, for the sake of coolness in summer. **15. nec**: trans. as if *et non*. **16. avis**: dat.

13. TRISTIA, I. ix. 5–14.

"*Calamity is man's true touchstone.*"

BEAUMONT and FLETCHER: Triumph of Honor.

Page 62. 1. Donec, etc.: The poet here speaks from the bitterness of his own experience. On the circumstances under

Which the *Tristia*, from which this selection is taken, were written, see pp. 4, 5, 8. **eris**: the English idiom here prefers the present. **2. fuerint**: B. 264, *a*; A. 281, R.; H. 473, 2. **3. veniant**, [ut] **accipiat**: B. 300; A. 334; H. 529, I. **5. Horrea**: see N. to p. 59, l. 13. **6. amissas opes**: = 'one who has lost his wealth.' **7.** Order of Trans.: *utque umbra est comes* [*hominibus*] *auntibus per* etc. **9. Mobile vulgus**: 'the fickle crowd;' suggestive of "the madding crowd's ignoble strife" in Gray's Elegy written in a Country Churchyard." **lumina**: i. e. favor.

14. Ars Amatoria, III. 549–550.

"*Ay, much the force of heaven-bred poesy.*"
SHAKSPEARE: Two Gentlemen of Verona.

1. deus: Cicero says (De Oratore), 'I have often heard that no one can be a good poet without a burning of the soul, and a certain inbreathing of frenzy.' **2. Sedibus**: B. 229, I. *c*; A. 258, *a*, N. 3; H. 412, II., 2. **spiritus**: i. e. *poetarum*.

15. Fasti, V. 195 et seq.

"*And Zephyrus and Flora gentilly*
Gaf to the floures, softe and tenderly,
Hire swoote breth, and made hem for to sprede
As god and goddesse of the floury mede."
CHAUCER: Prologue to The Legende of Goode Women.

1. Chloris: = Χλωρίς, the Greek goddess of flowers, represented as wife of Zephyrus the West Wind, no doubt because the blowing of the west wind accompanied the opening of spring; identified by the Romans with *Flora*, to whom the myth of Chloris as related here was transferred.

2. Nostri: = *mei*. Cf. B. 242, 3; A. 98, 1, *b*; H. 446, N. 2. The meaning is, that the name *Flora* was derived from Χλωρίς, with only the irregular change of X to F, and of course the ending. The poet's derivation is fanciful, for *Flora* comes from the stem *flor-* in *flos*, *floris*, 'flower' (root Fla, Flo, found also in Greek φύλλον, 'leaf,' and English *blow*, *bloom*), while Χλωρίς is connected with χλωρός, 'green,' and χλόη, 'green shoot.'

3. semper: because Spring was unending in the Happy Isles in the far, far west, where Flora was supposed to dwell.

5. dotalibus: here 'presented by my husband.' **6. fovet** sc. *eum*. **7. generoso flore**: the sing. where our idiom prefers the pl.; 'with flowers of noble stock.' **8. floris** trans. as if *florum*.

Page 63. 9. digestos numerare colores; 'to arrange the tints in order and count them.' B. 336, 3; A. 292; H. 549, 5. So in Phaedria's Isle (Spenser, "Fairie Queene," Book II Canto vi.): —

> "No daintie flowre or herbe that growes on grownd,
> No arborett with painted blossomes drest
> And smelling sweete, but there it might be fownd
> To bud out faire, and throwe her sweete smells al arownd."

12. variae comae: flowers of different colors. **radiis**: sc. *solis*.

13. pictis: 'colored.' Greek and Roman ladies were accustomed to the use of many different shades of color in their dress. **incinctae**: 'girded,' with light, flowing robes fastened by a girdle. **Horae**: represented in art as blooming and beautiful maidens, dancing or tripping merrily along, sometimes carrying the flowers of spring, or the fruits of autumn. **14. nostr munera**: *flores*.

17. Prima sparsi: cf. p. 51, l. 5, and N. **19. Therapnae sanguine**: i. e. the blood of Hyacinthus, who was said to have been born near *Therapne*, in Laconia. Cf. pp. 147, 148, and notes. **20. querella**: i. e. AI, AI. See N. to p. 148, l. 45.

> "The Hyacinth, in whose pale leaves
> The hand of Nature writ his fate!"
> STANLEY, Europa among the Flowers.

21. Narcisse: see Vocab. **22. alter et alter**: freely 'yourself and another,' or 'double,' meaning Narcissus himself and his shadow with which he fell in love.

23. Crocon: B. 27; A. 43; H. 54. See also Vocab. **Attin** acc. A. 63; H. 68. **referam**: why subj.? **Cinyrā creatum** 'the son of Cinyras' (B. 215; A. 244, *a*; H. 415, II.), Adonis loved by Venus. He was killed, it was said, in a hunt, and from his blood the goddess caused anemones (Latin *anemōne*, from Greek *ἀνεμώνη* = 'wind flower') to spring up. **24. honor** i. e. of commemorative flowers.

25. tantum mea regna esse in: 'that my sovereignty is confined to.' **26. putes**: B. 280, 1; A. 311, *a*, N. 3, and 344, *g*

. 485, N. 3, and foot-note 1. **et**: here *not* 'and.' **27. erit ea dives**: i. e. there will be an abundant yield.

29. nitidissimus: 'most fertile' (lit. 'most shining' with oil), ere being an implied comparison of the year to one freshly ointed. Sc. what? **30. temporis huius**: 'of this season' bloom, without which there can be no fruit. **31. -que, -que**: 341, 3; A. 155, *a*; H. 554, I., 5. **32. advena**: 'stranger,' oreign.' The best lentils came from Egypt.

34. nebulae dolia summa tegunt: 'films cloud the tops of e jars;' referring to the scum which rises to the surface of wine uring fermentation. Ovid makes the province of the goddess flowers very wide. **35. Mella**: the pl. suggests different nds of honey, from different flowers. Cf. N. to p. 83, l. 24. **olucres**: 'winged creatures;' for *apes*.

Page 64. 37. Nos (= ego) **quoque idem facimus**: i. e. lora presides over the bloom of youth as well as over the owers. **38. luxuriant, vigent**: B. 289, *a*; A. 323, 1; H. 521, 1.

16. Fasti, IV. 701–712.

"*Tell him, his pranks have been too broad to bear with.*"
Shakspeare: Hamlet.

1. huius: refers to an industrious country-woman of Carseoli, ientioned just previously (Fasti iv. 695) in the passage from hich this selection is taken. **2. Addiderat**: the boy was velve years old. **3. extremi convalle salicti**: = *in extremā arte vallis, salicto obsitā*. Thickets of willows were considered aluable by the Romans, and were often planted on low places or the sake of the withes, which were used for the making of askets and beehives, and for many other purposes. **cohortis ves**: freely, 'fowls from the farm-yard.'

5. captivam: *vulpem*. **6. urentes**: 'attempting to burn it).' **7. incendit**, etc.: an interesting parallel to Judges xv. –5.

11. gens haec: 'this tribe' of foxes. **Cerialibus ardet**: he festival in honor of Ceres was celebrated April 12–19. On he last day of the festivities, among other time-honored exercises n the Circus Maximus was a fox-hunt. Bundles of straw or hay vere tied to foxes and set on fire, the foxes being then let loose n the Circus. It was in order to explain the origin of this strange

custom that Ovid introduced the story of the boy at Carseoli. C
Preller, "Römische Mythologie," vol. ii. pp. 42–43. **12. Qu**
modo: = 'in the same way by which.'

17. Epistulae ex Ponto, II. iii. 7–14.

"And what is friendship but a name,
A charm that lulls to sleep!
A shade that follows wealth or fame,
But leaves the wretch to weep?"
Goldsmith: Edwin and Angelina.

1. Turpe dictu: sc. *est*; like our idiom, 'It 's a hard thing
say.' B. 340, 2; A. 303; H. 547. **vera**: 'the truth.' How li
2. amicitias: trans. as if sing. B. 55, 4, *c*; A. 75, *c*; H. 130,
3. Cura, etc.: i. e. the consideration 'what is expedient' tal
precedence of the consideration 'what is honorable.' Whetl
true friendship is based upon similarity of tastes or upon utili
upon character or upon self-seeking, was much discussed by
ancient philosophers. **prius quam**: 'before.'

Page 65. 5. invenias: B. 280, 2; A. 311, *a*, R.; H. 485, N.
6. Virtutem: that 'virtue is its own reward' was a proverb
ancient as in modern times. **7. Ipse decor**: i. e. *pulchritu*
ipsa virtutis. **recte facti**: 'of (something) rightly done,'
'of virtuous action.' **8. Non movet**: sc. *quemquam.*
connection with these lines, read pp. 4 and 8, and cf. N. to p. 62,

18. Amores, III. xiii.

"Noon strikes, — here sweeps the procession."
Browning: Up in a Villa — Down in the City.

1. pomiferis: the country about Falerii was noted for
cattle and apples, and the manufacture of sausages. **coniun**
which of Ovid's wives is meant is not clear; probably
second. Cf. p. 3, and Owen's "Tristia," Introd. p. x
Faliscis: name of the people put for that of their city.

2. Moenia: the site of the Etruscan city of Falerii, forty-f
miles north of Rome. Falerii is said to have been conquer
by the Roman general Camillus, B. C. 394. Nevertheless,
read that in 343 B. C. it entered into a perpetual alliance w
Rome. Be that as it may, about a hundred years later its inh

ants, as a punishment for rebellion, were obliged to leave Falerii or a less advantageous site a few miles distant. The new city radually received a considerable Roman population, as is attested y numerous remains. But the ancient site, although abandoned, as held in veneration on account of a sacred grove and shrine f Juno there, to which once a year the people of the vicinity epaired in honor of the goddess. It occupied a high elevation see l. 6), probably where the town of Civita Castellana now tands. Cf. Dennis, "Cities and Cemeteries of Etruria," vol. i. hap. 8. **tibi**: = *a te*. B. 189; A. 232, *b*; H. 388, 4.

3. Iunoni: 'in honor of Juno.' Why dat.? On the worship f Juno at Falerii, see Preller, "Römische Mythologie," vol. i. . 280 *et seq*. **4. ludos**: refers to the procession and cere-nonies described in the following lines. The word *ludi* was pplied to any kind of spectacle in honor of the gods. **indige-am bovem**: i. e. by the (sacrifice of) home-grown kine.

5. Grande morae pretium: sc. *est*; idiomatic, = 'It is well orth while.' **ritus**: i. e. *ritus in celebrando Iunonis festo dhibitos*. **6. clivis**: abl. of cause, or circumstance. Cf. . to l. 2. **via, iter**: difference in meaning?

7. densā arbore: = 'with thick-shading trees.' **8. Aspice, oncedes**: for *si aspexeris, concedes*. B. 305, 2; A. 310, *b*; H. 507, III. 1. **10. sine arte**: the altar, as many ancient hrines, had survived from the rude life of an earlier period, nd on this account was regarded with all the greater veneration. **1. Huc**: the procession formed in the plain, and wound its way p the steep road to the altar. **12. velatas**: 'shady.'

13. iuvencae: at the head of the procession. **14. Quas luit herba Falisca**: it was said that cattle which drank the aters of the Clitumnus, a small river in Umbria, north of Falerii, ould become white; so the poet takes pains to mention that he 'snow-white heifers' mentioned here were raised in the Faliscan country. Cf. Macaulay, ("Lays of Ancient Rome"): 'Unwatched along Clitumnus Grazes the snow-white steer."

15. metuendā: 'fear-inspiring;' the horns had not yet grown. **7. Dux gregis**: a ram. **tempora**: 'temples.' **18. dominae leae**: 'to the goddess-queen,' Juno. **sola**: 'alone' among nimals. **19. Illius**: i. e. of the she-goat; referring to a story, hat once when Juno had fled, apparently from Jupiter, her place f hiding was betrayed by a she-goat.

Page 66. **21. index**: 'the betrayer,' a she-goat. In memor of the betrayal of the goddess, every year at her festival a she goat was speared to death by the boys, the carcass being give to him who inflicted the fatal wound. **23. dea**: i. e. a statu or figure representing the goddess, borne in the procession **24. iacente**: from *iaceo*. **25. Virginei**: 'of the maids' wh took part in the sacred rites. **gemma**: trans. as if p **26. auratos**: adorned with gilt sandals.

27. More patrum Graio: the Faliscans claimed to be Grecian descent. Cf. ll. 31–34. **velatae**: '(women) clad **albis**: white garments were worn in sacred rites in honor of th gods of heaven, black garments in honor of the gods of the Unde world. **28. supposito vertice**: the sacred things used in co nection with the ceremony were borne by women, in baske placed on the tops of their heads, a mode of carrying comm enough in ancient times, and still in vogue in many parts of t world. Why did women have so prominent a part in the worsh of Juno? Cf. pp. 43, 30.

29. Ore favent: idiomatic, = 'keep silence.' 'To favor wi the lips' meant to refrain from speaking, as a spoken word mig break the spell. **30. suas**: why not *suos?*

31. Agamemnone caeso: i. e. by his wife Clytaemnestra a her paramour Aegisthus. **33. pererratis**: with both *terra* a *freto*, 'having traversed land and sea alike.' **34. Moenia**: Falerii. The story here related is one of a very large class legends, connecting the foundation of Italian cities with the nam of Greeks and Trojans of the Heroic Age. It appears to be void of historic value. Cf. "Atlantic Monthly," July, 1891, p. 2

35. sacra, Faliscos: why two accusatives? **36. sin** i. e. *sint ea sacra*, the rites being put for the goddess herse **populo suo**: the Falerians.

19. Ars Amatoria, I. 647–656.

"*Whoso diggeth a pit shall fall therein.*"
PROVERBS.

1. Dicitur: B. 332, *c*; A. 330, *a*, 1; H. 534, 1. **arva**: ject of *iuvantibus*. **3. Busirin**: see Vocab. A. 63; H. **4. Hospitis adfuso sanguine**: 'by shedding the blood of foreigner.' B. 227, 2, *b*; A. 255, 5, N.; H. 431, 2.

5. Fies primus: 'You will be the first to become.' Busiris, the story ran, sacrificed not only Thrasius, but all other foreigners that came to Egypt, till he was himself slain by Hercules, whom he had seized. The tale, though mythical, indicates that the custom of offering human sacrifices was not unknown among the ancient Egyptians, and also points to an early national exclusiveness.

7. Perilli: Perillus, it was said, brought to the Sicilian tyrant Phalaris, a brazen bull, large enough to contain a human being. He explained that criminals or enemies could be confined in it and tortured to death by means of a fire built underneath, and that their shrieks would sound like a bull's bellowings. Phalaris expressed himself as pleased with the gift, and in order to test the device, made the inventor the first victim. **8. imbuit**: i. e. with his own blood. See Freeman, "History of Sicily," vol. ii., pp. 458–477.

9. uterque: both Busiris and Phalaris. **10. necis artifices**, etc: the proverb has several modern parallels, as in the phrase, "Hoist with his own petard." Cf. "Macbeth," I. VII. ll. 7–12.

20. Epistulae ex Ponto, IV. iv. 1–6.

"*Behind the cloud the starlight lurks.*"

Whittier: Hope.

Page 67. 1. australibus: the south winds at Rome came from the Mediterranean loaded with moisture, which became mist or rain from change of temperature on the land. **4. rubis**: (B. 218, 5; H. 384, 4, 3). **5. Nil**, etc.: there are numerous modern forms of this proverb, as "Every cloud has a silver lining," "No loss without some gain." So in the closing lines of an eighteenth century tragedy ("Barbarossa," by Dr. Brown):

> "Heaven but tries our virtue by affliction;
> And oft the cloud that wraps the present hour
> Serves but to brighten all our future days."

21. Tristia, I. ii. (*condensed*).

"*I fain would die a dry death.*"

Shakspeare: The Tempest.

1. Di maris et caeli: cf. pp. 29, 33, 43, 45. **quid**, etc.: trans. as if *quid enim superest* ('is left') *nisi vota?* This

elegy was written on the voyage to Tomi; see p. 3. **2. parcite**: in prose *nolite* would have been used. B. 275, *c*; A. 269, *a*, 2, N., and 273, *c*; H. 489, 1).

3. Neve subscribite: 'and do not give your approval' by overwhelming me in the deep, thus indicating a divine sanction of the Emperor's terrible sentence of exile. **Caesaris**: Augustus. **4. premente deo**: 'when (one) god presses heavily.' Augustus is complimented in being ranked by implication as a god. In the tales of the Trojan War, the gods were represented part as helping the Trojans against the Greeks, part the Greeks against the Trojans; and often so in other myths.

5. Verba perdo: like our expression, 'I am wasting my words.' **6. loquentis**: sc. *mei*. **8. Ad quos mittuntur deos**: = *ad eos deos ad quos mittuntur*.

9. me: B. 183; A. 240, *d*; H. 381. **10. tacturos**: i. e. *eos* (*montes aquarum*) *tacturos esse summa sidera*. **putes** why subj.? **11. diducto aequore**: 'when the water is drawn apart.'

15. inter utrumque: = 'between the two,' *pontum et aëra*. **16. cui**: from *quis*. The waves were driven by opposing winds as shown by lines 17–20.

Page 68. **17. vires capit**: 'gathers up its strength.' **19. siccā**: because in the latitude of Italy the Great Bear never touches the horizon of the sea. **20. adversā**: = 'opposing.'

21. in incerto: 'at a loss.' **nec — invenit**: 'and knows not.' **22. ambiguis**: 'distracting'; evils pressed so on all sides at once that it was doubtful which was the worst, or even the least. **23–26.** The poet for a moment gives up all as lost.

27. pia: *not* 'pious.' **quam me exsule**: 'than that I am an exile;' abl. abs. of cause. **29. corpora**: pl. for sing., '(my) body.' **30. agi**: 'that (it) is driven.' **31. mecum conscendere**: i. e. *eam* ('her') *conscendere mecum in navem*, in order to accompany me unto exile. Ovid's wife remained at Rome. **32. bis**: i. e. once by the poet himself, once in witnessing the sufferings of his wife if she were with him.

33. ut: 'though.' B. 308; A. 313, *a*; H. 515, III. **illa** the poet's wife. **34. Dimidia parte**: if she does not perish, a half of me (in our colloquial phrase, "my better half") will still remain. B. 226; A. 253; H. 424.

35. mihi: B. 188; A. 235, *e*; H. 381, N. 3, 3), and 389, N. 2. **3. aetherio axe**: 'the expanse of heaven.' **37. laterum tabulae**: 'the planks of the (ship's) sides.' **38. moenia**: '(a city's) walls.'

39. Nec letum timeo: in our idiom, 'It is not death that I fear.' **Genus leti**: by shipwreck; 'wretched' because the water in some way was thought to quench and hurt the fiery nature of the soul, and also because, according to popular belief, a soul to whose body the customary funeral rites had not been paid must wander a hundred years on the banks of the Styx before being admitted to its proper abode in the Underworld. **4. Demite naufragium, mors**: i. e. death in any other way than by shipwreck.

41. Est aliquid: i. e. it is an important matter. **suo fato**: 'by a natural death,' as distinguished from a violent death, suggested by *ferro*. **cadentem**: 'for one who falls.' **43. suis**: kindred and friends. **aliqua**: 'some things,' i. e. 'some last words,' 'some last directions.'

Page 69. 46. Immeritos: the other men on board, who, though charged with no fault, would perish with the poet if the ship went down. Cf. Jonah, chap. 1.

47. virides: an epithet often applied to the gods of the sea, because of the greenish color of deep water. **quibus aequora curae**: sc. *sunt*, 'in whose charge are the levels of the deep.' 191, 2, *a*; A. 233, *a*; H. 390, 1. **48. Utraque turba**: 'O each throng,' of gods of heaven and of the sea.

49. Quam vitam, Hanc: 'that life which.' **dedit**: by procreeing exile rather than immediate death. **52. ipso iudice**: abl. abs., 'with himself as judge,' 'in the judgment of (Caesar) himself.' **minor**: i. e. worthy of a less penalty.

22. TRISTIA, II. 33–38.

> "*But mercy is above this sceptered sway;*
> *It is enthroned in the heart of kings,*
> *It is an attribute to God himself.*"
>
> SHAKSPEARE: Merchant of Venice.

2. erit: forcible use of the indic. for the subj. B. 303, *b*; A. 307, *b*, R.; H. 511, 1, N. 1. Trans. with *inermis*, 'he would be without arms' — so many thunderbolts would be used if all the

sins of men were fittingly punished. The thunderbolt was thoug by the ancients to be the special instrument of divine vengeanc its use, however, being limited to Jupiter, Juno, and Minerva.

5. Iure: 'rightly.' How lit.?

23. TRISTIA, I. iii.

"A man I am, crossed with adversity."
SHAKSPEARE: The Tempest.

1. tristissima noctis imago: for *imago tristissimae noct* The poet describes the night previous to his departure for Ton Read pp. 3–5. **3. tot cara**: native-land, home, wife, frienc all the pleasant associations of life. **4. nunc quoque**: 'ev now;' this poem appears to have been written after Ovid h been some little time at Tomi.

5. lux: for *dies*. **6. Finibus extremae Ausoniae**: *extremis finibus Italiae*. B. 214; A. 243; H. 414. **7. N spatium**, etc.: sc. *mihi*; freely, 'I had neither the time nor t heart to make suitable preparations.' The poet was so stunn by the suddenness of his sentence, that he could not recov himself sufficiently to prepare for the journey. **8. Ion morā**: in his previous life of uninterrupted prosperity t poet had hardly thought a change of fortune possible.

Page 70. **10. Non . . . fuit**: *Non mihi fuit cura legena vestis vel opis aptae profugo*. **11. quam qui**: 'than (ot who.' **Iovis ignibus**: cf. N. to *erit*, Selection 22, l. **12. vitae nescius suae**: i. e. insensible.

15. extremum: 'for the last time.' B. 185, 2; A. 240, H. 378, 2. **16. Qui . . . erant**: 'of whom from many or one or two remained.' B. 201, 1, *b*; A. 216, *e*; H. 397, 2, N. (the thought of Selection 17, p. 64.

17. Uxor: the third wife; cf. p. 3. **flentem**: sc. *n* **18. Imbre**: i. e. *lacrimarum*. **indignas**: 'undeserving' such marks of woe. **19. Nata**: a daughter who had marri and gone with her husband to Africa. The poet nowhere me tions her name. **diversa**: 'in an opposite direction' fro that which the poet was about to take. **20. certior esse**: ' be informed.'

21. Quocumque aspiceres: general condition, = 'If y should cast your eyes in any direction whatever.' B. 356,

309, *a*; H. 507, 2. **22. non taciti funeris**: cf. N. to p. 54, l. 2. The poet speaks of his departure as his funeral. **2. vir**: 'husband,' the poet himself. **pueri**: the slaves, often called *pueri* in colloquial language. **26. Haec**: trans. as if *his*.

29. ab hac: 'after her,' i. e. after I had looked upon her. **Capitolia**: cf. N. to p. 61, l. 3. **30. nostro Lari**: = *nostrae domui*. Ovid's house was near the Capitoline hill, — all in vain; for the gods worshipped on the Capitoline (Jupiter, Juno, Minerva), and his household gods together, had not averted the wrath of Augustus.

31. vicinis sedibus: on the Capitoline hill. **34. este salutati**: 'be ye greeted.' **in omne tempus**: 'for all time,' 'forever.' **mihi**: B. 189, 2; A. 232, *b*; H. 388, 4. **35. clipeum sumo**: 'to take up one's shield' meant "to enter active service." Although Ovid enters the service of the gods late, after he has already been wounded, he offers petitions with the hope that they may be answered.

Page 71. 37. Caelesti viro: Augustus. **quis me decepserit error**: here, as elsewhere, the poet hints that the cause of his exile was a fault of circumstances rather than of intention. Cf. p. 3. **39.** Order, *Ut auctor poenae quoque sentiat* (*id*) *quod vos scitis*. **40. Placato deo**: 'if the god (Augustus) be appeased.'

41. pluribus uxor: i. e. *pluribus precibus uxor superos adovit*. **42. singultu**, etc.: *singultibus abrumpentibus cursum rationis*. **43. passis**: not from *patior*. **44. exstinctos ocos**: the hearth of the Roman house served also as an altar for the worship of the deified ancestors, who were supposed to give tokens of coming good or ill by means of the brightness or dulness of the flame. In time of mourning the fire was allowed to go down. **45. adversos**: 'turned toward' her as she knelt before them; trans. 'before her.'

47. praecipitata: i. e. by the coming of dawn. **48. ab axe suo**: the Great Bear 'had turned round,' either 'from its pole' (the north pole), or, as Owen suggests, 'from its centre,' i. e. on its own axis. With either interpretation the meaning is the same; the Great Bear had completed its revolution, thus indicating the approach of day. **Parrhasis Arctos**: = 'the Arcadian Bear,' known to us as the Great Bear. Callisto was

an Arcadian nymph who roamed field and forest in the tra of the huntress Artemis. Having become the recipient amorous attentions from Zeus, she was changed by jealo Hera into a bear. In this form she was pursued by her ow son Arcas, and would have been killed, had not Zeus staye the death-bringing shaft, and transferred both mother and s to the heavens, where Callisto became the Great Bear, Arc Arctophylax, or Boötes. Lowell in his "Prometheus" h finely expressed a thought not unlike that of ll. 47–48:

> "The Bear, that prowled all night about the fold
> Of the North-star, hath shrunk into his den,
> Scared by the blithesome footsteps of the Dawn,
> Whose blushing smile floods all the Orient."

49. facerem: B. 277; A. 268; H. 484, v. **50. fuga** dative.

51. Quid: trans. as if *propter quid*, or *cur*. **52. quo fe tines ire**: i. e. *in qualem locum festines ire*, referring to t place of exile. **unde**: i. e. from Rome. **54. apta proposit viae**: certain hours, as days, were considered of good omen.

55. limen tetigi: to stumble or to touch the threshold wh stepping across it was considered unlucky. When a pers had stumbled he went back and started again. A simil superstition still lingers in northern Europe. **57 vale**: im 'farewell;' treated as if a noun and put in the abl. abs. wi *dicto*, — an interesting parallel to the origin of our noun "fa well" from the imperative "fare" and "well." **58. summ** 'last.' **59. me ipse fefelli**: = 'I lost control of mysel **60. pignora**: 'pledges' of affection, with this significati generally referring to children; but here apparently includi friends. Cf. l. 19.

61. quo: = *in quam*. **62. iusta mora**: i. e. *ius causa morae*.

Page 72. 64. membra: 'parts,' as the wife, the near re tives, the slaves. **66. Theseā**: 'of Theseus,' whose friendsh for Pirithous was proverbial; cf. N. to p. 55, l. 15. **67. licebi** sc. *amplecti*. **68. In lucro**: in our idiom, 'a gain,' 'so mu gain.'

69. Nec mora: *et non est mora*. **70. animo proxin quaeque meo**: 'whatever was nearest to my heart.' **71. cael**

in caelo, as often in verse. **72. gravis**: 'portentous,' as dicating the near approach of day. **Lucifer**, etc.: Lowell's pression is more poetic:

> "And now bright Lucifer grows less and less,
> Into the heaven's blue quiet deep-withdrawn."

73. quam si: 'than (I should be) if.' B. 307, 1; A. 312; 513, II. **75. cum . . . equos**: order of trans., *cum buit, ultores* ('as avengers') *proditionis, equos versos in con-ria* ('in opposite directions'). **77. meorum**: 'of my (friends and dear ones).' **79. abeun-**: sc. *mei*. **82. exsulis exsul**: B. 350, 10; H. 563. **83. Et me**: 'Me .' **84. sarcina**: in apposition with the subject of *accedam*; ns. freely, 'I shall add but slight burden.' **86. pietas**: 'piety;' sc. *iubet*. **mihi Caesar erit**: i. e. will take the ce of Augustus's sentence as a cause of exile.

88. dedit manus: a military expression, drawn from the of surrendering; = 'yielded.' **utilitate**: i. e. by the sideration how inexpedient it would be for her to go. **8. sive . . . ferri**: 'or rather, it was a being carried' to the ve, 'without a corpse.' **90. Squalidus**: the Romans in id's time usually kept their faces clean shaven, and their ir cut. In times of mourning both hair and beard were owed to grow.

Page 73. 91. tenebris obortis: i. e. fainting. **92. Semi-imis**: B. 367, 4; A. 347, *d*, R. **domo**: B. 228, 1, *d*; 258, *f*, 3; H. 425, 2, N. 3. **95. Se modo**, etc.: i. e. *illa rratur comploravisse, modo se desertam esse, modo Penates ertos esse*.

97. natae: 'of her daughter,' a daughter of Ovid's wife by former husband. She was married to P. Suillius Rufus, a n of noble family and of some prominence in political airs. Cf. Ep. ex Ponto, IV. viii. 11–12. **98. rogos**: at this ne cremation was generally practised at Rome. **99. ponere nsus**: 'to lay aside feeling.' **100. Respectu mei**: 'out of gard for me.' B. 200; A. 217; H. 396, III. **voluisse**: . *mori*.

101. absentem, etc.: *ita vivat ut usque suo auxilio sublevet e absentem*. **sic**: that we should be separated.

24. TRISTIA, IV. vi. (*condensed*).

"*The inaudible and noiseless foot of time.*"
SHAKSPEARE: All 's Well that Ends Well.

1. aratri: B. 204, 1, *a*; A. 218, *b*; H. 399. **2. premend** B. 337, 7, *b*, 2; A. 294, *d*; H. 549, 3. Cf. N. to p. 98, l. 94.

5. Poenorum: i. e. *Africanorum*, the fiercest kind. **7. Qu Inda Belua**: = *Inda belua, quae;* the elephant.

9. ut . . . tumeat, facit, uva, etc.: 'causes the grape-clus to swell.' **10. capiant**: 'contain.' **12. ne sint tri sapore**: i. e. ripens them.

Page 74. 13. Hoc: *tempus*. For the thought cf. Selecti 2, p. 52. **dentem aratri**: i. e. *vomerem*.

19. Ut patria careo: = 'since I have been an exile.' T poem, as the preceding, was written at Tomi. **bis . . . pec** a poetic way of saying that two years had passed. Cf. p. l. 22, and N.

23. Corpore aegro: in some lines omitted here Ovid dw upon his failing health. **24. sine fine**: = 'ever.' The p broods over his troubles, which are ever called to mind his surroundings.

25. cura: here in the sense of *amor;* appositive of *soda* **26. qua nulla**, etc.: *uxor, cura quā nulla* (*cura*) *carior abest.*

27 bracata: the Greeks and the Romans were almost only ancient peoples that made no use of trousers as an arti of dress. **28. non videoque**: 'and (what) I do not s referring to the frequent rumors of attack. Read p. 4. T sentiment suggests that of Burns's "Despondency:"

"O life, thou art a galling load,
Along a rough, a weary road,
To wretches such as I!
. . . . . .
"Still caring, despairing,
Must be my bitter doom,
My woes here shall close ne'er
But with the closing tomb!"

29. soletur: B. 283, 2; A. 320, *b*; H. 503, II. 1. **30. mo meā**: 'by reason of my death.' Milton ("Paradise Lost," Bc x.) has expressed a similar thought:

"How gladly would I meet
Mortality my sentence, and be earth
Insensible! how glad would lay me down
As in my mother's lap!"

25. TRISTIA, V. viii. 11–18.

"The curse causeless shall not come."
PROVERBS.

1. Vidi — mergi: supply *hominem*. **2. iustior**: than the wave that drowned the mocker. **4. pascitur**: trans. as if *natur*.

5. volubilis: the ancients represented Fortune emblematically as standing on or beside a rolling ball. Cf. p. 14.

26. EPISTULAE EX PONTO, I. ii. 25–58.

"In durance vile here I must wake and weep,
And all my frowsy couch in sorrow steep!"
BURNS: Esopus to Maria.

Page 75. 1. Hic: at Tomi. Cf. p. 4. **3 Fine carent**: 'have no end.' **4. similis morti**: 'death-like.'

5. Nioben: see N. to p. 132, l. 2. B. 183; A. 240, *d*; H. 381. **6 Quae**, etc.: i. e. *quae, facta saxea, deposuit sensum mali.* **7 Vos**: acc.; refers to the sisters of Phaëthon (cf. N. to p. 95, l.), the Heliades, who, while grieving at his tomb and calling his name, were said to have been changed into poplar trees. **fratrem**: *Phaëthonta*.

9. admittar: B. 283, 1; A. 320; H. 503, II., 1. **in ullum arnum**: i. e. *in ullam arborem*, as the Heliades. **10. lapis**: *lustra cupio in lapidem mutari, ut Niobe.* B. 328, 2; A. 272, *b*; 536, 2, 1). The thought suggests Milton's "Forget thyself to marble." **11. vivimus**: pl. for sing. Cf. B. 242, 3; A. 98, *b*; H. 446, N. 2.

13. Tityi: gen., dep. on *iecur*. See Vocab. **14. ut**: 'although.' B. 308; A. 313, *a*; H. 515, III. Though my troubles may seem to grow less with time, yet, like the liver of Tityos, they are ever renewed. **15. puto**: parenthetical, like

our 'perhaps.' **medicina**: order, *somnus, publica medic. curae.* With the thought compare the lines of Southey:

> "Thou hast been called, O Sleep! the friend of woe;
> But 't is the happy that have called thee so."

So Congreve ("To Sleep"):

> "O Sleep! thou flatterer of happy minds,
> How soon a troubled breast thy falsehood finds!
> Thou common friend, officious in thine aid,
> Where no distress is shown, no want betray'd:
> But oh! how swift, how sure thou art to shun
> The wretch by fortune or by love undone!"

16. malis: B. 214, 1, *d*; A. 243, *d*; H. 414, III. **18. in n damna**: 'to what I have lost.'

25. non vera: 'unreal.' **26. status iste**: the poet's pitia lot. **boni**: dep. on *admonitu*. My lot becomes more ur durable because of a reminder of happiness.

Page 76. **27. hoc caput**: i. e. of mine. **29. mea liq fiunt pectora**: 'my heart melts.' **30. solet**: sc. *liquef* The ancients made much use of wax for seals and writ tablets. **31. precor mortem, mortem deprecor**: forc *chiasmus*, with *paronomasia*. B. 350, 11, *c*; A. 344, *f*; H. 5 **32. Ne . . . solum**: the poet was anxious to be buried in own land, that his remains might receive the proper fun rites. Cf. N. to p. 68, l. 39.

27. IBIS, 31–44.

> "*I do desire we may be better strangers!*"
> SHAKSPEARE: As You Like it.

1. Desinet, etc.: for the Ibis, from which this selection the following are taken, see p. 8. **prius**: trans. with *qu* in l. 9, 'before.' **contrarius**: B. 328, 2; A. 272, *b*; H. 536 1). **2. Iuncta . . . erunt**: the thought is, the sun and moon will shine uniformly at the same time. **4. gelido axe**: i. e. from the north.

5. et . . . pyra: order, *et nova concordia veniet frate fumo* (= *fumo fratrum*), *quem vetus ira separat accensā p* ('on the burning pile'). The reference is to Eteocles and P

res, sons of the Theban Oedipus. Having engaged in deadly conflict, both fell. They were placed on the same funeral pyre, whereupon the pile shook, and the smoke divided into two parts, showing that the mutual hatred of the brothers was not quenched in death. **fumo**: B. 193, 1; A. 258, 2, N. 1; H. 380, 4.

7. autumno, brumae: B. 358, 3; A. 227, *e*, 3, N.; H. 385, 3. **Quam**, etc.: *prius quam, armis, quae sumpsimus, depositis, patia, rupta tuis commissis, improbe, sit mihi tecum* ('betwixt thee and me'). **sit, possit, leniat**: B. 292, 1, *c*; A. 262 and 267, *a*; H. 520, II.

13. Pax haec: 'this sort of peace.' **14. quae solet esse lupis**: 'which wolves are wont to keep.'

28. Ibis, 107–126.

"Lord, in the day of vengeance try him!
Lord, visit them wha did employ him!
And pass not in thy mercy by 'em,
Nor hear their prayer!"

Burns: Holy Willie's Prayer.

1. tibi: Ovid's enemy, against whom the Ibis was directed (cf. N. to l. 1 of the preceding selection); his name is not known. **5. Vulcanus**: here put for *ignis*.

Page 77. **7. aliena limina lustres**: i. e. having no abode in thy native land. **8. petas**: as a beggar. **9. querulo dolore**: 'from trying pain,' pain causing continual complainings.

11. miserabilis ulli: 'exciting pity in any one;' *nemo talis tuis moveatur*. **13. Accedat**: trans. as if *addatur*. **14. Qui — plura feras**: 'to bear more (evils).' B. 282, 3; A. 320, *f*; H. 503, II., 2.

15. quod: refers for antecedent to the clause *sitque . . . mae*; trans. '(a thing) which.' **16. Fortunae facies**, etc.: 'may the appearance of thy lot be lacking in wonted commiseration, and viewed with hatred;' may the common sympathy of men with misfortune and suffering not manifest itself.

17. Causa: i. e. *causa mortis*. For the arrangement of words cf. p. 76, l. 31, and N. **copia mortis**: 'power to die;' with *desit tibi*, 'may you be unable to die.' **20. ante**: 'before' death comes as a deliverance. The thought of ll. 17–20

finds a striking modern parallel in Southey's "Curse of K hama" (Canto ii.):

"And thou shalt seek Death
To release thee, in vain;
Thou shalt live in thy pain
While Kehama shall reign,
With a fire in thy heart
And a fire in thy brain;
And Sleep shall obey me,
And visit thee never,
And the Curse shall be on thee
For ever and ever."

29. AMORES, I. XV.

"Fame is no plant that grows on mortal soil."
MILTON: Lycidas.

1. Quid: see N. to p. 71, l. 51. **Livor**: which begrudg the poet his deserved immortality. **ignavos**: under wl circumstances were the Amores written? See pp. 3, 6. **2. genii**: dep. on *opus*.

3. Non me — sequi: sc. *obicis*, = 'You are casting it my teeth as a reproach that I am not following.' **patru** here = *maiorum*, 'of our sires;' the early Romans devot themselves to war. **strenua aetas**: *iuventus*.

4. pulverulenta: suggesting the long and weary marcl associated with military service; trans. 'toilsome.' The p mentions the three pursuits considered honorable for a fr born Roman, War, the Law, Oratory.

6. vocem prostituisse: i. e. spoken for pay. **foro**: t courts were in the Forum, and assemblies of various kinds w held there. Our poet calls it 'ungrateful' because of t uncertainty of popular favor. Read pp. 1, 2. **7. Morta** etc.: the poet replies to the charges of Envy, and defends course. **opus**: excellence as a soldier, lawyer, or pub man. **Mihi**: = *a me*.

9. Maeonides: Homer, so called from Maeonia, a distr of Lydia, in which the birth-place of Homer was said to ha been. **Tenedos dum stabit**, etc.: i. e. forever. The isla Tenedos, Mt. Ide (or Ida) and the stream Simois are ma famous by the Iliad.

11. Ascraeus: Hesiod, named thus from his birth-place, Ascra in Bœotia. **mustis**: 'with juices.' The word *mustum* was usually applied to the juice of the grape after it had been pressed out, and before it had fermented. Lines 11–12 refer to Hesiod's work on Agriculture, called 'Works and Days' (Ἔργα καὶ Ἡμέραι).

Page 78. **13. Battiades**: Callimachus, a Greek scholar and poet who died about 240 B. C. A few of his hymns, and some fragments of his other works, are extant. **14. ingenio**: i. e. poetic genius. Callimachus was more eminent as a man of learning than as a poet. B. 226; A. 253; H. 424.

15. cothurno: here put by metonymy for tragic poetry. B. 193, 1; A. 258, 2, N. 1; H. 380, 4. **16. Cum sole et luna**: = 'so long as sun and moon endure.' Aratus wrote on Astronomy.

17. arte carens: 'though lacking in finish.' Ennius's verse was crude but full of power. **animosi oris**: 'of spirited utterance.'

19. Varronem: there were several distinguished Romans of the name Varro. The reference here is to Publius Terentius Varro, also called Atacinus, who was born B. C. 82. His most famous poem treated of the Argonautic Expedition, and was apparently a free translation into Latin of a Greek poem on the same subject by Apollonius of Rhodes. Unhappily for Ovid's question here, only a few lines of Varro's poem are extant. **primam ratem**: the Argo, called 'the first ship' rather because of its wonderful construction than because it was first in time. **20. Aesonio duci**: Iason, for whom see p. 38, and Smith's "Dictionary of Biography and Mythology." B. 189, 3; A. 232, *b*; H. 388, 4.

21. sunt peritura: 'are going to perish.' H. 466, N. **Lucreti**: in Ovid the gen. of nouns in *-ius* and *-ium* often ends in *-ī*. B. 25, 2; A. 40, *b*; H. 51, 5.

23. Tityrus: a herdsman, with whose name the first line of Vergil's Bucolics begins; here put by synecdoche for the Bucolics. **segetes**: here referring to Vergil's Georgics, which treats of agriculture in its various branches. **Aeneïa arma**: put for the Aeneid, Vergil's greatest poem, of which Aeneas is the hero. **24. dum**: 'so long as.' In Ovid's time it was generally believed that the sovereignty of Rome

would last forever. See Bryce, "Holy Roman Empire," pp. 20–22 also, Transactions of the American Philological Association, Vol XXV. (1894), pp. 34-60.

25. ignes, arcus: Cupid was represented sometimes as arme with torches, sometimes with bow and arrows. Tibullus excelle in love-poetry. **26. numeri**: i. e. verses, as we sometimes us the word 'numbers' referring to poetry.

27. cum: 'although.' B. 309, 3; A. 313, *d*; H. 515, III **dens**: cf. p. 74, l. 13, and N. **30. Cedat**, etc.: i. e. let wealt yield the palm to poetry. **31. Vilia**: as gold, silver, and th other common objects of desire. **32. Castaliā aquā**: wit water from the Castalian Spring, at Delphi on the south slop of Mt. Parnassus, associated with the worship and inspiratio of Apollo. See N. to p. 90, l. 152.

33. comā: 'upon my locks.' **metuentem frigora**: i. e flourishing in a warm climate. **myrtum**: sacred to Venus hence appropriate to a poet who wrote on love, and addresse himself to lovers. This poem is the last of the first book o the Amores. **34. ita**: if I be considered a worthy serva of the Muses and of Venus.

35. post fata: = *post mortem*. **36. ex**: 'according to **37. supremus ignis**: i. e. of the funeral pyre. **38. vivam** i. e. *famā*. **pars multa**: 'a great part.' Cf. p. 158, selectio 24, and N.; also, Herrick's lines upon himself (in "Hesperides")

> "Thou shalt not all die, for while love's fire shines
> Upon his altar, men shall read thy lines."

PART II.

Note on Versification. The Verse-form found in all the selections of Part II. is the Dactylic Hexameter, or Heroic Hexameter, for which see B. 368; A. 360–362; H. 609–613.

1. Metamorphoses, I. 1–88.

"'*Let there be light!*' *God spake of old,*
And over chaos dark and cold,
And, through the dark and formless frame
Of nature, life and order came."

Whittier: The Library.

Page 79. 1–4. These lines form a proem, or introduction, to the whole work. They contain a statement of the purpose and subject of the poem, and an invocation, after the manner of epic poetry. Compare the opening lines of the Iliad, the Aeneid, and Paradise Lost. On the "Metamorphoses" in general, see p. 7, and Simcox's "History of Latin Literature," Vol. i., pp. 354–367.

1. In nova Corpora mutatas formas: i. e. *corpora in novas formas mutata;* cf. H. 636, iv., 2. **fert animus**: sc. *me;* trans. freely, 'I design.' **dicere**: in the sense of *canere*. **2. coeptis**: dat. after *Adspirate;* with *meis*, for *meo coepto*. See N. to *lumina*, l. 10. **mutastis**: B. 116, 1; A. 128, *a* and *a*, 1; H. 235. **et illas**: *et illas* (*formas*). Ye not only rule all else, but 'also' have caused those transformations which I am about to sing.

3. Adspirate: suggests a favoring wind; a metaphor (A. p. 431; H. 637, II.) drawn from navigation. **primā . . . carmen**: defines the scope of the poem in regard to time, — from the creation of the world to the poet's own period, the reign of Augustus. **4. perpetuum**: the stories of change are woven into a 'continuous' poem.

5. Ante: 'Before' sea, earth, and sky existed in their present form; for the elements of which they are composed formed a part of chaos, as explained in the following lines. **mare, terras, caelum**: a threefold division of the world common in poetry. Below (l. 15 *et seq.*) the poet adopts the fourfold division, which corresponds with the four elementary substances assumed by Empedocles and other ancient philosophers, namely: earth, water, air, and a fiery element, lightest and most subtle of all, aether.

6. orbe: 'range.' **7. dixere**: 'they called,' = 'was called.' B. 242, 1; A. 206, *b*; H. 460, 1, N. 2. **moles, quicquam**: appositive of what? **8. Nec . . . iners**: 'and naught save dead weight.' **9. Non bene**: i. e. *male*. **discordia semina**: 'incongruous elements.'

10. Nullus: the adjective and its noun are often widely separated in poetry. B. 348, 349; A. 344, *e*; H. 561, III. **lumina**: notice the force of the pl., 'beams of light.' Ovid frequently uses the plural for the singular without appreciable difference of meaning. B. 55, 4, *c*; A. 75, *c*; H. 130, 2. **Titan**: for *sol*; so below *Phoebe* for *luna*, and *Amphitrite* for *mare*. **11. nova reparabat**: = 'was renewing.' Force of *re-*? **12. circumfuso**: 'enveloping.' How lit.? **13. Ponderibus librata suis**: 'held in poise by its own weight.' **bracchia**: suggesting the bays and inlets of the sea. **14. Margine**: = *in margine*; with *longo*, 'along the far-stretching border.' B. 228, 1, *d*; A. 258, *f*, 3; H. 425, 2, N. 3. The line is spondaic. B. 368, 2; A. 362, *a*; H. 610, 3.

15. Utque aër, illic: 'And where air was, there (also were).' **17. Lucis**: B. 204, 1, *a*; A. 243, *f*; H. 410, V., 1. **Nulli**: 'to none (of these),' the elements mentioned above. **18. Obstabat**: 'kept obstructing.' Force of the imperfect in this description? **aliis aliud**: i. e. each against all the rest. **uno**: one and the same. **19. Frigida**: 'elements of cold,' 'cold.' **calidis, siccis**: B. 358, 3; H. 385, II., 4, 3). **20. sine pondere**: = *eis quae sine pondere erant*; '(elements) having weight (kept contending with elements) without weight.' Ovid's description of chaos perhaps suggested that by Milton ("Paradise Lost," Book ii.):

"A dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and highth,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For Hot, Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms."

Page 80. 21. deus et melior natura: 'a deity and a better order of things;' *deus* is indefinite, not 'God' according to the Hebrew or Christian conception, as shown by l. 32. **22. caelo**: here including both air and aether, but in l. 23 *liquidum caelum*, 'the clear-flowing heavens,' is the aether. **23. spisso**: referring not to the density of air as compared with aether, but to the mists and vapors floating in it.

24. Quae postquam evolvit: 'after he had drawn these forth,' — a process of evolution. *Qui* at the beginning of a clause or sentence should often be translated as a demonstrative or personal pronoun. B. 251, 6; A. 201, *e*; H. 453. **caeco acervo**: 'from the dark mass.' Cf. Genesis i. 2: "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." **25. Dissociata locis**: sc. *ea;* trans. freely, '(them) in different parts.' B. 226; A. 253; H. 424.

26. convexi: 'vaulted.' **vis**: 'essence,' referring to the aether. **et**: connects *ignea* with *sine pondere*, which takes the place of an adj., as *levis*. H. 359, N. 1, 4). **27. summā in arce**: 'upon the extreme height.' **28. levitate, loco**: construed as *locis*, l. 25. **29. tellus**: sc. *est*. **grandia**: 'gross.' **traxit**: 'drew to (itself).' **30. pressa est**: = 'was made compact.' **31. Extima**: 'the outermost parts' of the earth. **orbem**: for *orbem terrarum*. The four elementary substances (see N. to l. 5) were now separated and arranged according to density; first the earth, on that the water, then the air, and, highest of all, the aether.

32. Sic ubi . . . secuit: i. e. *Postquam deus, quisquis deorum ille fuit, congeriem sic* (i. e. as described above) *disposuit, et secuit*. B. 336, 3; A. 292, R.; H. 549, 5. **33. membra**:

the four great divisions mentioned above. **34. terram . . orbis**: *ne terra non aequalis ab omni parte foret, eam in spe ciem magni orbis* ('disk') *glomeravit.* **ne non aequalis**: = *u aequalis*, by litotes. B. 375, 1; A. 209, *c*; H. 637, VIII. **35. in** Cf. B. 144, 3; A. 263, N.; H. 569, II., 1.

36. tumescere: sc. *ca* (*freta*). **37. ambitae**: 'encom passed.' **38. Addidit**: i. e. to the waters of the sea, *freta* **39. obliquis**: 'winding.' **40. Quae**: refers to *flumina* **diversa locis**: cf. l. 25 and N. **ipsā**: sc. *terrā*. The refer ence is to rivers that lose themselves in deserts, or leave th earth's surface for subterranean channels. **41. campo Libe rioris aquae**: = 'into the expanse of more open waters.' Dis tinction between *ripae* and *litora?*

43. Iussit: sc. *deus*. **et**: = *etiam*. **extendi, tegi** 'to spread out,' 'to clothe themselves.' B. 256, 1; A. 111, *a*; H 465. **45. Ut . . . zonae**: *Ut* ('as') *duae zonae secant caelu dextrā parte, et totidem zonae secant caelum sinistrā part* reckoning those north of the celestial equator 'on the right those south 'on the left.' **46. quinta est**: *ut est quint sona*, that of the celestial equator. **47. onus inclusum**: i. *onus illis caelestibus zonis inclusum*, the earth. **numero** sc. *zonarum*. **48. Cura dei**: = 'the careful deity,' by *ena lage*. H. 636, IV.

49. Quarum quae media est: trans. as if *Harum ill zona, quae media est;* the torrid zone, which the ancient erroneously supposed was uninhabitable. Cf. N. to l. 24 **50. totidem**: sc. *zonas*, the two temperate zones. **inte utramque**: 'between the two,' the torrid and each of the frigi zones. **locavit**: for subject see l. 48. **51. mixtā flammā** 'by mingling heat.' Why abl.? **flammā**: poetic for *calore*.

Page 81. **52. his**: *his zonis terrestribus.* **qui**, etc.: *qu est tanto onerosior igni, quanto pondus aquae levius ponder terrae est;* i. e. weight of fire is to weight of air, as weight o water is to weight of earth. B. 223; A. 250, R.; H. 423 **54. Illic**: in the air. **55. motura**: 'destined to disturb. **56. cum fulminibus facientes frigora ventos**: i. e. *ventos facientes fulmina et frigora, illic consistere.* Notice the allit eration (H. 637, XI., 1). Winds were thought to produce col by driving away the heat, and thunderbolts by rubbing cloud together.

57. His: *ventis*. Why dat.? **non passim habendum**: he winds, as everything else, were assigned special places. 337, 7, *b*, 2; A. 294, *d*; H. 544, 2, N. 2. **58. Aëra**: B. 47, 1; A. 63; H. 68. **Vix nunc**, etc.: 'As it is they are hardly kept rom tearing the world to pieces, although they control each his wn blast.' B. 187, II., *a*, *b*; A. 230; H. 384, II., 5. **59. reant**: B. 309, 3; A. 313, *d*; H. 515, III. **60. fratrum**: the Winds (cf. p. 31) were said to be sons of the Titan Astraeus, nd Eos.

62. iuga subdita: = 'mountain-ranges lying beneath.' **63. quae litora**: trans. as if *litora, quae*. B. 251, 4, *a*; A. 200, *b*; H. 445, 9. **65. Contraria tellus**: the south. **66. pluvio Austro**: see N. to p. 67, l. 1. Cf. p. 89, ll. 100–105. **ab**: 'by reason of.'

67. Haec super: i. e. *super aëra, nubes, ventos*. B. 144, 3; A. 263, N.; H. 569, II., 1. **gravitate carentem**: = *sine pondere*, l. 26. **68. Aethera**: B. 47, 1; A. 63; H. 68. **nec quicquam terrenae faecis**: = 'and having naught of the dregs of earth.'

69. dissaepserat: sc. *mundi fabricator*, 'world-framer' (l. 57). **70. massā illā**. *Chao*. **71. caelo**: why abl.? **72. Neu regio ulla**: 'And in order that no portion (of the world).' **foret**: used after a present tense. B. 268, 3; A. 287, *h*. **suis animantibus**: 'forms of life suited to itself,' 'its peculiar forms of life.' B. 244, 1; A. 197, *b*; H. 449, 2. **73. Astra**: spoken of as living beings, as often by the ancients. So Plato ("Timaeus," 40, B.): 'And for this reason, you see, the fixed stars were created, being divine and everlasting animals, always revolving in the same way and remaining in the same spot; and the other stars, which revolve and wander, were created after their pattern.' **caeleste solum**: 'the plane of heaven.' **formae deorum**: for *dei*. See N. to l. 83. **74. piscibus**: dat. after *cesserunt*. Cf. Genesis, ii. 20–25.

76. his: *his animantibus* (abl), i. e. *piscibus, feris, avibus*. **mentis altae**: 'of deep thought.' B. 204, 1; A. 218, *b*; H. 399, II. **77. Deerat**: scanned *Dēerăt*, — ∪. B. 367, 1; A. 347, *c*, end; H. 608, III., N. 1. **quod dominari in — posset**: = 'able to rule over.' B. 283, 1; A. 320; H. 503, 1. **cetera**: i. e. *animalia*. Cf. Genesis, i. 28: "God said . . . have do-

minion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth."

> "There wanted yet the master-work, the end
> Of all yet done, — a creature who, not prone
> And brute as other creatures, but endued
> With sanctity of reason, might erect
> His stature, and upright with front serene
> Govern the rest, self-knowing."
>
> MILTON: Paradise Lost, Book vii.

78. sive — sive: the poet does not undertake to say 'whether' the world-framer himself made man out of god-like substance, 'or' whether Prometheus made him out of earth which might still have retained some life, in particles derived from the aether, lately separated from it. **semine**: B. 218; A. 244, N. 1; H. 415, III. **79. mundi melioris**: trans. as *melior natura*, l. 21. **origo**: 'cause.'

Page 82. 81. cognati: 'kindred' with the earth, but lately taken out from chaos. **82. Quam . . . Finxit**: 'and the son of Iapetus mingled this (earth) with river water, and moulded (it).' Cf. N. to l. 24. B. 251, 6; A. 292, R.; H. 549, 5. **Iapeto**: scanned as four syllables, — ⏑ ⏑ —. Why abl.? B. 215; A. 244, *a*; H. 415, II. Prometheus, son of the Titan Iapetus, was celebrated in many myths connected with the origin of man and the beginnings of civilized life. In creating man Prometheus is said to have endowed him with a touch of all the qualities possessed by other animals. In Phocis the natives showed a kind of earth out of which they declared that the first men had been made.

83. in effigiem deorum: the Greeks and Romans commenced with conceiving of their gods as clothed with forms like those of men, and ended with believing that the form of man was modelled after that of the gods. The thought here is different from that of Genesis (i. 26), with which it is often compared: "And God said, Let us make man in our image after our likeness," which refers to the spiritual rather than the physical nature. **moderantum**: trans. 'who rule' (B. 337, 2; A. 292; H. 549, 4); for *moderantium*, which could not stand here for metrical reasons.

84. cum: 'although,' 'while.' B. 309, 3; A. 326; H. 515, III. **85. Os sublime**: 'a face directed upwards.' **tueri**

issit: sc. *eum* (*hominem*). **86. erectos tollere vultus**: like te biblical expression, "I will lift up mine eyes." **88. ignots**: 'unfamiliar,' 'new.'

2. Metamorphoses, I. 89–162.

"*Thou beautiful Old Time!*"
Lowell: The Cathedral.

1. Aurea prima sata est: freely, 'First came the Golden ge,' 'The Golden Age was first to come.' See p. 27. Hesiod entions five ages, Golden, Silver, Bronze, the Age of Heroes f. p. 40), and lastly, the Iron Age. Aratus thought there ere three ages, the Golden, Silver, and Iron. Vergil seems recognize but two, that of Saturn (Kronos) and that of piter. The designation of these periods by metals of different lues was intended to mark the stages of supposed degeneron from a primal state of perfect happiness. **vindice llo**: abl. abs., but trans. 'without any avenger,' 'with none bring to justice.' Men acted justly of their own will, without fear of punishment to deter them from wrong-doing.

3. metus: *metus poenae*. **verba minacia**: of laws and nalties. **fixo Aere legebantur**: an expression suggested by e ancient custom of posting laws engraved on bronze tablets public places, as the Laws of the Twelve Tables. **5. erant ti**: 'men were safe.'

6. caesa: with *pinus*. **orbem**: here 'land,' 'country.' **descenderat**: as timber for ship-building. **8. Nulla praer sua litora**: trans. as if *nulla litora praeter sua* (*litora*). he thought is, that in the Golden Age there was no navigaon, hence no commerce. The Roman poets were fond of veighing against navigation as disseminating the evils arising om wealth and luxury, and as violating the will of the gods, no had separated countries by wide waters with the design preventing intercourse between peoples, and of thus preserving the primitive simplicity of life. **norant**: = *nōverant*, t trans. as impf. Cf. B. 262, *A*; A. 143, *c*, N.; H. 297, I., 2. ould the full form stand in hexameter verse?

10. directi [aeris]: 'of straight bronze.' B. 197; A. 214, *e*; . 395, VI. The trumpet was straight, with a bell-shaped

or funnel-shaped mouth; the 'horn' in shape resembled ox-horn prototype, with a cross-bar added for convenience carrying. It may be that by *cornua* the poet intended suggest also the *lituus*, which was shaped like a shepher crook, and was the musical instrument of the cavalry, as t *tuba* was of the infantry. **11. militis**: 'of the soldier' w the sense 'of soldiery,' the individual being put for the cla **12. Mollia otia peragebant**: 'passed a life of pleasing qui Cf. N. to *lumina*, p. 79, l. 10.

13. Ipsa: with *tellus*. Cf. N. to p. 79, l. 10. **immun** 'without compulsion.' **14. per se**: = *suā sponte*. **15. C tenti**: sc. *homines*. **cibis nullo cogente creatis**: i. e. *c creatis tellure, nullo eam cogente*. **16. Arbuteos fetus**: strawberry tree bears fruit of a bright scarlet color, somew resembling the strawberry in form, but vapid to the taste.

Page 83. **17. mora**: here 'blackberries.' **18. pat Iovis arbore**: the oak, sacred to Jupiter (B. 214; A. 2 H. 415). In like manner the laurel was sacred to Apo the olive to Minerva, the ash to Mars, the myrtle to Venus, grape and the ivy to Bacchus, the cypress to Pluto, and poplar to Hercules. On the place of plants in myths rituals, see Dyer, "Folk-lore of Plants."

20. zephyri: cf. N. to *Chloris*, p. 62, l. 1. **sine mine**: for *sine semente*. **21. Mox etiam**: 'Then, t **22. Nec renovatus ager**: 'the land unrenewed' by cult tion. **gravidis**: 'full.' **cānēbăt**: how different fi *cănēbăt?* **23. Flumina**, etc.: cf. Exodus, III. 8: "a l flowing with milk and honey." **nectaris**: not the ne of the gods, but wine, is meant. **24. Flava . . . mel** it was a popular belief in antiquity that honey is a kind dew, which is obtained through the agency of bees only in impure state, but which, in the Golden Age, dripped fr from the twigs and leaves of trees. **·ilice**: a definite t named for trees in general. Cf. *militis*, l. 11. The wl passage is suggestive of Milton ("Paradise Lost," Book iv

> "The crispèd brooks,
> Rolling on orient pearl and sands of gold,
> With mazy error under pendent shades
> Ran nectar, visiting each plant, and fed
> Flowers worthy of Paradise, which not nice Art

In beds and curious knots, but Nature boon
Poured forth profuse on hill, and dale, and plain.
. . . Thus was this place,
A happy rural seat of various view:
Groves whose rich trees wept odorous gums and balm."

25. **Saturno**: here identified with *Kronos*, as *Iuppiter* with *Zeus*. See pp. 46, 28. **26. erat**: B. 287, 1, 4; A. 324, *a*; H 518, N. 1. **sŭbīit**: = *successit*. For the final syllable sc A. 375, *g*, 5; H. 608, V. **proles**: for *aetas*. **27. Auro**, ae: see N. to l. 1. **28. antiqui veris**: i. e. *veris aeterni*, as shown by l. 19. **29. Per**: 'by means of.' **aestus**: riods of heat.' **inaequales**: 'variable' in temperature, angeable.' **30. spatiis exegit quattuor annum**: i. e. *disit annum in quattuor partes*.

31. siccis . . . pependit: extremes of heat and cold were nv for the first time felt. **32. glacies**: icicles. Cf. N. to p 81, l. 56. **33. subiere**: sc. *homines*. **Domus**: not 'uses.' **34. cortice**: here the inner 'bark,' which could b shredded and used for tying. **35. Cerealia**: see N. to p 57, 7, l. 5. **36. pressi iugo gemuere**: 'groaned under th yoke.' How lit.?

"Foul distrust, and breach
Disloyal, on the part of man, revolt
And disobedience; on the part of Heaven,
Now alienated, distance and distaste,
Anger, and just rebuke, and judgment given,
That brought into this World a world of woe."

MILTON: Paradise Lost, Book ix.

37. post illam: i. e. *post argenteam prolem*. **38. ingniis**: 'in temper.' Cf. p. 28. **39. ferro**: A. 244, 2; H 415, III., N. 2. **ultima**: sc. *aetas*. **40. venae peiis**: 'of worse metal,' 'of worse character.'

Page 84. 42. quorum: see N. to *Quae*, p. 80, l. 24. sbiere? force of *sub-*? **43. habendi**: 'of gain,' we ould say.

44. Vela dabant: 'men began to spread sails'; inceptive. 277, *c*. **neque adhuc**: 'and up to this time — not.' there had been no navigation, men had made no study winds and tides till now. See N. to l. 8. **45. quaeque**

— **carinae** : = *et carinae, quae.* **steterant** : i. e. as trees, i yet cut for timber. **46. insultavere** : 'danced,' or 'leap o'er.' **47. Communemque . . . mensor** : *mensorque cau* ('carefully') *longo limite signavit humum, prius commun ceu* (= 'which previously had been as free to all as') *lum solis et auras.* **lumina, auras** : acc., by a kind of attracti for *lumina et aurae* (*communes sunt*). Cf. N. to p. 79, l. 1

49. segetes : acc., but trans., 'and not only were cr . . . demanded of the rich earth. B. 178, 1, 2; A. 239, *c*, 2, R.; H. 374, 1. **debita** : 'due' because the labor of pl ing and cultivating was thought to give men a right to products of the soil. **50. itum est** : sc. *ab hominibus*, 'men went.' B. 138, IV.; A. 146, *d*; H. 301, 1. **51. Qu que — opes** : cf. l. 45, and N. **recondiderat** : supply subj from l. 50. **52. opes** : mineral 'wealth.' **54. utroq** 'with both,' gold and iron.

56. vivitur ex rapto : 'men live by robbery.' How l **hospes** : 'guest,' while *hospite* refers to the 'host.' The en tainment of friends, as well as of strangers, was considered the Greeks and Romans a sacred duty. **57. fratrum grat** 'good-will among brothers.' **58. illa mariti** : i. e. *coni* ('the wife') *imminet exitio sui mariti.*

59. Lurida : 'that makes ghastly,' referring to the ef of the poison. **miscent aconita** : for the step-childr Ovid draws his picture of the Iron Age from the evils his own time. In the first century and a half of the Ro Empire poisoning was practiced to an almost incredible ext **60. ante diem** : 'before the time' that death might natur be expected. The son is eager to obtain his inherita **patrios** : = *patris.* B. 354, 4; A. 214, *a*, 2; H. 395, N. 2. **quirit** : i. e. by consulting astrologers and fortune-tellers. **61.** etc. : *et Virgo Astraea, ultima caelestium* (i. e. *adhuc manen terris*), *reliquit terras caede madentes.* **62. caelestum** : N. to p. 82, l. 83.

63. aether : here 'the heavens' as dwelling-place of gods. **64. ferunt** : = 'There is a report.' Cf. N. to p. l. 7. Read p. 26. **65. congestos struxisse mont** 'brought together mountains and piled them up.' **66. pa omnipotens** : *Iuppiter.* **Olympum** : piled on Ossa, O being placed on Pelion. **67. subiecto Pelio** : 'from Pel

lying under.' The *-ō* of *Peliō* is not elided, but is made short. B. 366, 7, *a*; A. 359, *e*; H. 608, II. **68. corpora**: *Gigantum.*

Page 85. 69. natorum: the giants were said to be sons of Heaven and Earth (Uranos and Gaia); see p. 26. **70. animasse**: 'gave life to.' **71. ne nulla monumenta**: 'in order that at least some survival.' **72. vertisse**: i. e. *illam vertisse eum cruorem, quem Terra animavisset, in formam hominum.* **73. superum**: = *superorum*, as often in verse. B. 25, 6, *c*; H. 52, 3, N. **74. scires**; B. 280, 3; A. 311, *a*; H. 486, I., N. I. **e sanguine natos**: *eos e sanguine natos esse.*

3. Metamorphoses, I. 163–421.

"So violence
Proceeded, and oppression, and sword-law,
Through all the plain, and refuge none was found."

Milton: Paradise Lost.

1. Quae: 'These things,' 'This state of things,' referring to the wickedness of the human race described above. **pater Saturnius**: *Iuppiter.* Why so called? **summā arce**: 'from the height (of heaven).' **2. Ingentes . . . iras**: *concipit in animo iras ingentes et Iove dignas.* **3. Concilium**: i. e. *concilium deorum.* **vocatos**: sc. *eos*; = *eos* (*deos*) *qui vocati erant.*

4. caelo sereno: 'when the sky is clear.' **5. Lactea**: sc. *Via*; acc. in apposition with *nomen*, the nominative form of the name being here treated as indeclinable. *Lactĕam* or *lactĕae* could not stand here for metrical reasons. **6. Hāc**: B. 218, 9; A. 258, *g*; H. 420, 1, 3). Cicero (De Rep. VI. 16), represents the Milky Way as the abode of the spirits of just and good men. So certain tribes of American Indians call it "the Path of Spirits," "The Road of Souls," "The Way of the Gods." See Tylor, "Primitive Culture," Vol. I., p. 359. **Tonantis**: sc. *dei*, referring to Jupiter.

7. Regalem: = 'of their King.' **Dextrā, laevā**: sc. *parte*, 'side,' i. e. of the Milky Way. **8. Atria deorum nobilium**: 'the halls of the gods of high degree,' the great gods; cf. p. 29, 43. The poet takes his description of heaven from

Roman life, where the line of division between upper a lower classes was sharply drawn. The reception-rooms of t great 'were thronged' with clients and retainers. The nu ber of these corresponded with the rank and influence of t man whose counsel or aid was sought. **celebrantur**: = *f quentantur*.

9. Plebs: = 'the lower order' of gods. Cf. pp. 31, **diversa**: agrees with *Plebs*; but trans. with *locis*, 'in differ quarters.' B. 226; A. 253; H. 424. **a fronte**: borderi directly on the Milky Way. **10. suos penates**: for *s domus*, by metonymy. **11. detur**: 'may be allowed'; thought is, 'if I may be so bold as to say so.' **12. dixis** poetic for *dicere*, with perhaps an aoristic force. B. 270, 2, A. 288, *d*, R.; H. 537, 2). **Palatia**: the residence of Aug tus on the Palatine, which by implication is compared with dwelling-place of Jupiter. Cf. p. 67, l. 4, and N.

13. recessu: here 'inner chamber.' The gods went i executive session. **14. Celsior loco**: Jupiter was usu represented as sitting upon an elevated throne. **ipse**: *J piter ipse*. **sceptro**: B. 218, 3; A. 254, *b*; H. 425, 1, N. **15. Terrificam . . . movit**: suggested by the lines Homer (Iliad, I. 528–530): 'Saturn's son spake, and nod thereupon with his dark brows; and the ambrosial locks the king fell waving forward to his nod from his imm head; and he made mighty Olympus to tremble.' **cussit Caesariem**: a sign of anger. **16. cum quā**: ' with it.' **17. Talibus modis**: dat. of end; freely, 'for w like these he opened his angry lips.' Others take *tal modis* as abl. in the sense of *tali modo*, 'in such wise.'

Page 86. **18. illā Tempestate**: = *illo tempore*. **19. . . . caelo**: *quā quisque Anguipedum parabat inicere iniicere*) *centum bracchia captivo caelo*. The reference is the war of the Giants (see p. 84, l. 64), here confused the Hekatoncheires, who helped Jupiter in his contest with Titans. See pp. 25, 26. **21. hostis**: *Gigantes*. **ab Corpore**: 'from (only) one class' of beings, whereas now the race of men and the new race sprung from the bloo the giants (see p. 85, ll. 69–74) are rebelling against the aut ity of heaven.

23. quā . . . orbem: i.e. in every part of the earth, Ne

ing put for the sea. **24. Per flumina Infera**: 'By the streams of the Underworld,' Cocytus, Acheron, Phlegethon, and Styx, but referring particularly to the Styx, an oath in the name of which was the most sacred and binding a god could make. Compare Milton ("Paradise Lost," ii. 577–581):

> "Abhorrèd Styx, the flood of deadly hate;
> Sad Acheron, of sorrow black and deep;
> Cocytus, named of lamentation loud
> Heard on the rueful stream; fierce Phlegeton,
> Whose waves of torrent fire inflame with rage."

25. Stygio luco: the grove overhanging the Styx, put by synecdoche for the Underworld. **26. temptata**: sc. *fuisse*. Every expedient to improve the race has been tried, but in vain. **27. pars sincera**: = *pars integra*, 'the sound part.' **trahatur**: 'be drawn' into disease.

28. mihi: *not* 'to me.' B. 190; A. 231, R.; H. 387. 2. **Faunique**: *-que* long here by *diastole*. B. 367, 2; A. 359, *f*; H. 608, v. The line is spondaic. **30. Quos**: 'And — these.' **honore**: Cf. B. 226, 2; A. 245, *a*, 2; H. 421, III., N. 2. **31. sinamus**: B. 274; A. 266; H. 484, II. **32. An**: what force here? B. 162, 4, *a*; A. 211, *b*; H. 353, N. 4. **3 mihi**: 'against me.' B. 188, 1; A. 229, *c*; H. 385, 4, 3). **mnen**: sc. *habeoque regoque*, ¶. e. in my power. A. 204, *a*. **3 insidias**: an account of the 'plot' and its consequences is given in lines 45–79.

32. ausum Talia: '(him) who dared (attempt) such things.' *Talia* is cognate acc. **36. deposcunt**: = *ad poenam deposcunt*. They demand Lycaon for punishment. **saevit**: historical present. **37. Sanguine Caesareo**: 'with Caesar's blood' (B. 354, 4; A. 214, *a*, 2; H. 395, N. 2), referring either to one of the several attempts on the life of Augustus, or to the assassination of Julius Caesar. **38. ruinae**: the destruction of Augustus, or of Julius Caesar. **39. totus orbis**: the Romans thought that the destiny of the whole world was closely connected with that of Rome. Cf. N. to 78, l. 24.

40. pietas: 'affection.' **tuorum**: 'of thine own' subjects; the expression implies the affection of kindred. The compliment resembles that of lines 11, 12. **41. illa**: *illa*

pietas deorum. **Qui**: 'and — he.' **manu**: = 'with gesture'. **43. regentis**: 'of him who rules (all things).'

Page 87. 45. Ille: Lycaon; cf. l. 34. **curam hai dimittite**: in answer to the demand made by the gods f Lycaon. See lines 35, 36. **46. Quod admissum**: sc. *st* 'what the crime was' (or 'is'). B. 300, 1; A. 334; H. 529, 1.

47. infamia temporis: 'an ill report of the age.' Jupi is generally represented as omniscient. **48. Quam cupie falsam**: sc. *esse.* The thought is, 'Hoping to find this rep unfounded.' **summo Olympo**: = *a summā parte Olym* **delabor**, etc.: cf. Genesis, xviii. 20, 21. **49. sub huma imagine**: 'in the form of a man.' **50. Longa mora e** idiomatic, 'it would take too long,' 'it would be tedious.' B. 2 1, *b*; A. 311, *c*; H. 476, 5. **noxae**: with *quantum*, 'how m wrong-doing.'

52. Maenala, Cyllene (abl.), **Lycaei**: all mountains Arcadia. **54. Arcados**: agrees with *tyranni*, referring Lycaon. See vocab. A. 63, *f*; H. 68. **55. traherent**: 'w drawing on.' **56. venisse deum**: after *signa dedi*, as *significavi.* The distinguishing marks of a god in human f were thought to be, — size above the ordinary, a majestic m an accompanying shimmer or halo of light, an ineffable o and power of appearing or vanishing or changing form at v **58. Experiar . . . mortalis**: *experiar aperto discrimine* (a plain test'), *utrum hic deus sit, an mortalis.* B. 162, 4; 211, *a*; H. 353, 2.

60. gravem somno: = 'when I should be heavy with sle Jupiter did not allow the experiment to go so far, but tur Lycaon into a wolf, as the dinner was being brought **61. experientia**: 'proof.' **62. eo**: 'with this (te **63. unius**: 'a.' **resolvit**: 'cut open.' **64. ita**: 'after that.' **semineces**: i. e. not yet cold. **65. Mol** i. e. *coquit.*

66. simul: for *simul ac.* **vindice flammā**: the thun bolt. Cf. N. to p. 69, l. 2. **67. In . . . Penates**: *everti tecta* (= *domum*) *in dominum et in Penates dig domino*; 'worthy of their lord' because they had not restrai him from his monstrous deeds.

68. ipse: Lycaon. **nactus silentia ruris**: = 'ha reached the still country,' still because it was now ni

). ab ipso: i. e. from his own savage nature, not from any urce outside.

Page 88. 73. Fit lupus: the myth of Lycaon was prob-ly suggested by the resemblance of the name (Λυκάων) to e word for wolf (λύκος). In both ancient and mediæval nes the wolf was the subject of numerous popular myths and perstitions, many of which still survive in some countries. e Gubernatis, "Zoölogical Mythology," Part I. chap. XII.; rimm, "Teutonic Mythology," translated by Stallybrass. **. Canities**: 'grayness.' **75. Idem**: for *eidem;* freely, is eyes have the same glare,' that they had when he was man.

76. Occidit una domus: in another form of the myth Hygini Fabulae, 176) it is said that the sons of Lycaon set man flesh before Jupiter, and were killed by lightning, ycaon himself being turned into a wolf; and that Arcas, son Callisto by Zeus (see N. to p. 71, l. 48), built a city called rapezus on the site of Lycaon's house. **perire**: poetic r *quae periret.* B. 333; A. 320, *f*, N.

77. Erinys: here put for the Furies in general. **78. iu-sse**: i. e. *omnes homines iuravisse.* **putes**: B. 280, 2; A. 1, *a*; H. 486, I., N. 1. **Dent omnes — poenas**: = 'they all all pay the penalty.' B. 275, 1; A. 266; H. 484, IV. **cius**: 'sooner,' 'rather.' **79. stat sententia**: = 'firm ands my decision.' The alliteration of the line is noticeable. Vith the thought cf. Genesis, vi. 12, 13.

> "Meanwhile the south-wind rose, and, with black wings
> Wide-hovering, all the clouds together drove
> From under heaven; the hills to their supply
> Vapors, and exhalation dusk and moist,
> Sent up amain; and now the thickened sky
> Like a dark ceiling stood: down rushed the rain
> Impetuous, and continued till the Earth
> No more was seen."
>
> MILTON: Paradise Lost, Book xi.

80. pars: *pars deorum.* **voce**: i. e. with words, in ntrast with those who merely nodded approval. **pro-ant**: B. 254, 4, *a*; A. 205, *c*, 1; H. 461, 1. **stimulos fre-enti Adiciunt**: = 'spur him on in his wrath.' **81. alii**: r *pars*, the use of which was perhaps avoided on account

of the proximity of *partes* in a different sense. **parte assensibus**: 'their office (i. e. as counsellors) by expressions c approval.' The plural is used because the subject of *implen* is plural.

82. dolori: 'a source of pain,' 'a cause of grief.' B. 191, 2, *a* A. 233, *a*; H. 390, 1. **83. orbae**: 'when deprived,' 'whe bereft.' B. 214, 1, *d*; A. 243, *d*; H. 414, III. **84. Forma** trans. as if *condicio*. It was a common opinion in antiquity th all things were created for the use of man, and that man himse was created for the sake of the gods, whom he was to worship, an to whom he was to make offerings. **85. Tura**: acc. pl. **paret** not from *pareo*. B. 300, 1; A. 334; H. 529, 1. **populandas** B. 337, 7, *b*, 2; A. 294, *d*; H. 544, 2, N. 2.

86. Talia quaerentes: 'making such inquiries.' B. 176, 2, *c* A. 238, *b*; H. 371, II. *Rex superorum vetat eos* ('bids the not'), *talia quaerentes, trepidare; dicit enim cetera fore cur sibi* ('that he himself will attend to the rest'). **88. origin** B. 224; A. 251; H. 419, III., 2.

89. erat sparsurus fulmina: 'he was on the point hurling thunderbolts broadcast.' See N. to *erit*, p. 69, l. **90. sacer**: the aether was called 'holy,' as the dwelling-pla of the gods. **91. axis**: here 'the axis' of the heavens, t imaginary line about which the heavens revolve.

92. Esse in fatis: trans. 'that it stands among (the decre of) fate,' to which even Jupiter is subject. Cf. p. 27. T subject of *esse* is *adfore tempus*. **93. correpta**: sc. *flamm* **94. Ardeat**: subj. also in dir. disc. Why? **mundi mol operosa laboret**: 'the toil-wrought fabric of the world shou reel.' Heraclitus, and after him the Stoics, taught that t universe was evolved from a single fiery principle, into whi at a fixed time all things, the gods as well as the world, w be resolved. Ovid represents Jupiter as aware of this destir but powerless to prevent it, and hence dreading its fulfilment.

95. Tela: *fulmina*, said to be forged by the Cyclop **96. Poena diversa**: 'the contrary (form of) punishment,' water instead of by fire. **placet**: sc. *ei*; 'he resolves upon **genus Perdere, nimbos demittere**: an instance of *hysteron proteron*, the natural order of ideas being reversed. B. 374, H. 636, V., 2. **98. Aeoliis**: 'of Aeolus,' for whom s Vocab. **Aquilonem claudit**: Ovid writes from the stan

oint of an Italian. In Italy the north wind, coming from the lps, brings clearing and cooler weather.

Page 89. 99. quaecumque — flamina: 'all the blasts hich'; stronger than *flamina*, *quae*. **100. Notus**: see N. *Australibus*, p. 67, l. 1; also Milton's description, evidently ggested by this passage, quoted on p. 213. **evolat**: the ds of the winds in poetry and art were represented as nged, as on the Tower of the Winds at Athens. **101. tecs vultum**: 'veiling his face.' B. 180, 1; A. 240, *c*; H. 378. 02. **Barba**: sc. *est*. **fluit**: in the sense of *defluit*. 03. **sinus**: 'the folds (of his garments).'

105. fragor: thunder. Cf. p. 81, l. 56, and N. **hinc**: fter that,' the peal of thunder being followed by a downuring of rain. **106. Nuntia**, etc.: *Iris*, *nuntia Iunonis*, *duta varios colores*, *concipit aquas*. B. 256, 2; A. 240, *c*, ; H. 377. Iris was a personification of the rainbow, which as frequently represented as the bridge or road over which e travels in passing between heaven and earth. **107. Conpit**: 'draws (to herself),' 'draws up.'

108. deplorata: trans. after *iacent*. The following description is thought by some to embody a tradition of a flood nfined to Thessaly, and caused by the over-flowing of the er Peneus, temporarily dammed as the result of an earthake. Others consider it a reminiscence of the general deluge scribed in Genesis. Similar flood-myths have been found rrent in every part of the globe. See Smith's "Old Testment History," pp. 52–54; Lang, "Myth, Ritual and Reion," vol. i., p. 209, *et al.*; Encyclopædia Britannica, article Deluge."

109. Vota: refers to the growing crops; we should say opes' or 'hope.' **longi**: seeming 'long' because full of il. **110. Nec**: 'And — not.' **caelo suo**: i. e. with e waters the sky could furnish. **111. Caeruleus frater**: eptune. On the epithet cf. *virides*, p. 69, l. 47, and N.

112. hic: Neptune was lord of streams and springs as well of the sea. **Qui**: *not* 'who.' **tecta tyranni**: in the pths of the sea. **113. Non est Nunc utendum**: sc. *mihi*, must not now employ.' **hortamine longo**: such as genals were wont to make just before a battle. **115. domos**:

vestras domos, clefts in the rock and hollows from whic streams gush forth. **mole**: 'the dam,' whatever confin the waters. **116. totas habenas**: the form of expressic here and in the two following lines is drawn from the ma agement of horses. A charioteer was said *equis immitte habenas* when he made the reins so slack that they fell c the horses' necks.

117. fontibus: trans. as if *fontium*. The delicate force the dat. can hardly be brought out in English. B. 188, 1, N A. 235, *a*; H. 384, 4, N. 2. **ora relaxant**: i. e. take c the bits. **118. volvuntur**: the poet returns from figurati to literal statement. **119. Ipse**: *Neptunus*. **120. mot** an earthquake is meant.

121. Exspatiata, etc.: the preponderance of dactyls in th and the following lines gives a rapid movement to the ver heightening the description of the swift rush of the wate **per**: here, 'over.' **122. cum satis**: = *et sata*. **123. s sacris**: the shrines and images of the household gods, kept the 'inner parts' of houses. **124. siqua**: one word; for wh *sīquă* suits the metre here, *sī quā* does not. **125. Indeiect** in pred.; trans. 'without being thrown down.' **126. pressa** 'overwhelmed,' 'submerged.' **turres**: not 'towers' simp applied to any lofty buildings. With the thought here and the following lines compare Milton, "Paradise Lost" (Book 747–752):

> "All dwellings else
> Flood overwhelmed, and with them all their pomp
> Deep under water rolled; sea covered sea,
> Sea without shore: and in their palaces,
> Where luxury late reigned, sea-monsters whelped
> And stabled: of mankind, so numerous late,
> All left in one small bottom swum embarked."

Page 90. **128. Deerant**: scanned as two syllables. p. 81, l. 77, and N. **129. Occupat**: not 'occupies.' **h** correlative with *alter*. **cumba**: B. 228, 1, *d*; A. 258, *f*, H. 425, II., 2, N. 3. **130. ducit**: 'plies.' **ararat**: contracted form? **132. summā in ulmo**: 'in the top of elm-tree,' whose close but wide-spreading branches might v hinder a fish's free movements. **133. tulit**: = 'has brou it about.' **134. subiecta**: 'lying beneath.' **terunt**: 'gr

on.' **curvae**: an epithet much less appropriate to a modn than to an ancient ship, the keel of which ordinarily ran out of the water in a curve at both ends. **135. graciles**, c.: notice the alliteration.

137. lucos: 'parks.' **139. agitata**: 'swayed' by the aters; but trans. 'swaying.' **140. lupus inter oves**: cf. 52, l. 5 and N. **vehit unda, Unda vehit**: forceful repetion, with *chiasmus*. B. 350, II, *c*; A. 344, *f*; H. 562. **141. vires lminis**: 'the thunderbolt's might;' sc. *prosunt*. The meang of *fulmen* as applied to the wild boar is explained by the ie (Metamorphoses, X. 550):

"Fulmen habent acres in aduncis dentibus apri."

42. ablato: 'borne away' by the flood. **143. ubi**: = *in ibus*, hence followed by a subj. of characteristic. **detur**: the sense of *liceat;* poetic use.

145. tumulos: = *colles*. **146. novi**: 'unfamiliar' to the ountains, 'strange.' **147. pars**: i. e. of living things, not mply *pars hominum*. **quibus**, etc.: *illos, quibus unda percit, longa ieiunia domant*. **148. inopi victu**: trans. if *inopia cibi*.

149. Aonios: name of the people put for that of their ountry. *Aonia* (*arva*) might have been expected. **Oetaeis rvis**: poetic for *Oetaea*. The word *arva*, 'ploughlands,' in strict sense is applicable to only a small portion of Oetaea, hich was covered for the most part by the mountain range om which it took its name. **150. ferax**: the greater part Phocis, as of Oetaea, was mountainous. **dum**: 'so ng as.' B. 293, II.; A. 276, *e*, N.; H. 467, 4, N. **151. subirum**: 'suddenly rising.'

152. verticibus duobus: accurately speaking, Parnassus as but one peak that rises above all the others. But on the outh the mountain sends out a wide, irregular shoulder of mestone, which some convulsion of nature has severed into vo massive cliffs. These, towering a thousand feet above Delphi, which lay on a terrace at their base, were called the Phaedriades, and gave rise to a literary tradition that Parassus was double-peaked. In the gorge between the cliffs as the source of the Castalian spring, whose waters were

used for purification by the pilgrims and worshippers that con sulted the Delphic Oracle.

Page 91. 153. Nomine: B. 226; A. 253; H. 42 **154. Hic**: other forms of the myth of Deucalion make th survivors of the flood land on other mountains, as Mt. Othry in Thessaly, Mt. Athos in Chalcidice, and even Mt. Aetn (Hyginus, Fab. 153) in Sicily. **cetera**: i. e. all other place or all other mountains. **155. consorte tori**: 'his companio in marriage,' Pyrrha. **rate vectus**: Deucalion and Pyrrh were said to have floated in their boat nine days.

156. Corycidas: Greek form of acc., as *Themin* in l. 15; There is a large cave in the south side of Parnassus, som distance above the Phaedriades (see N. to l. 152), calle *Corycium* (τὸ Κορύκιον ἄντρον), in ancient times sacred t Pan and the nymphs. **numina montis**: perhaps the Mus are meant, to whom in the classical period the Castali spring and a shrine near by were sacred. **adorant**: *De calion et Pyrrha*. **157. oracla**: for *oracula*, by syncop B. 367, 8; H. 635, 2. The reference is to the famous orac at Delphi, afterwards connected with the worship of Apoll **158. Non . . . deorum**: *Non fuit quisquam vir melior, u amantior aequi, quam ille; aut ulla mulier metuentior de rum* ('more god-fearing') *illā* (or *quam illă*). **aequ deorum**: B. 204, 1; A. 218, *b*; H. 399, II.

160. liquidis stagnare paludibus: = 'was covered wi clear marshy pools.' **161. Et . . . unam**: *Et videt unu* (*virum*) *superesse de viris modo tot milibus* ('who were ju now so many thousands'), *et unam* (*mulierem*) *de mulieribi modo tot milibus*. **164. aquilone**: 'by means of the nort wind.' See N. to p. 88, l. 98.

166. posito: for *deposito;* trans. 'having laid aside **tricuspide telo**: *tridente*. **167. rector pelagi**: who **168. umeros innato murice tectum**: 'with his shoulde covered with native purple-fish.' The poet represents Trito as wearing a robe of native purple. See N. to p. 53, l. 2 **169. conchae**: a large spiral shell, as shown by l. 172. is said that similar shells, found along the shores of the Me iterranean, are used to-day by the natives as wind-instrument **170. Inspirare**: sc. *eum*. **signo dato**: 'by giving the si nal' for retreat, on his shell; a military phrase.

171. bucina: here = *concha*. **illi**: for *ab illo*. **172. in tum . . . ab imo**: 'which expands to a (considerable) width om its lowest whorl,' which served as mouthpiece; the shell eing held with the large end upwards as it was blown. The eaning is, that the whorls increased in diameter from the small- t up to the largest, at the wide open end. **173. aëra**: i. e. riton's breath. **174. sub utroque Phoebo**: 'under either n,' the rising and the setting.

175. dei: *Tritonis*. **176. Contigit**: sc. *bucina*, or *concha*. **ecinit receptus**: in prose, *cecinit receptui*. **iussos**: 'as bid- en.' **177. telluris**: *undae telluris* are the waters of springs nd streams. **178. quibus . . . omnes**: *coercuit omnes ndas, quibus audita est*. B. 251, 4, *a*: A. 200, *b*; H. 445, 9. **79. videntur**: 'are seen.' **180. plenos . . . amnes**: the vers, though full, yet flow within their banks.

Page 92. 182. diem: with what meaning is *dies* fem.? . 53; H. 123. **nudata**: sc. *undis*. **184. Redditus erat**: = *restitutus erat*. **Quem**, etc.: trans. as if *Postquam vidit unc* (*orbem*) *esse inanem, et terras, desolatas, agere altum ilentium*. **185. silentia**: the pl. suggests silence on every and, all about.

187. soror: 'sister' only in a broad sense. Deucalion nd Pyrrha were cousins, Deucalion being son of Prometheus 'Forethought') and Pyrrha being daughter of Epimetheus 'Afterthought'), his brother. **188. genus**: here 'family.' **atruelis origo**: 'our descent as cousins.' **189. Deinde**: canned *Dēindĕ*, — ⏑, as often. B. 367, 1; H. 608, III.

190. Terrarum — sumus: 'we two are the entire population f the lands.' In other accounts of the myth there are reports f others having been saved besides Deucalion and Pyrrha. It s said that the inhabitants of Delphi, guided by the howling f wolves, found a refuge from the flood on the summit of Par- assus; and that Megarus, a son of Zeus, was led in a similar nanner by the cries of cranes to the top of Mt. Gerania, in Megaris, where he also escaped. **occasus, ortus**: sc. *solis*.

191. cetera: neut. pl. because including other living things esides men. **192. Haec fiducia vitae**: 'this hope of life,' ased on our preservation thus far. **adhuc non**: = *nondum*.

194. Quid tibi . . . Nunc animi: 'What feelings would ou now have?' B. 201, 2; A. 216, 3; H. 397, 3. **fatis**

erepta fuisses: i. e. *ut sola superstes*. **195. miseranda**: 'O wretched (lady).' **196. posses, doleres**: for protasis see l. 194. B. 304, 1; A. 308; H. 507, III. **Quo consolant doleres**: trans. as if *Quis te dolentem consolaretur?* B. 227; A. 255; H. 431. **197. Namque ego**, etc.: the thought is you would not have endured life alone, as I should not, had you been taken.

199. possem: B. 279, 2; A. 267; H. 483, 2. **paterni Artibus**: 'with my father's skill.' See N. to p. 82, l. 8. **200. formatae**: 'moulded' into human form. **201. Nunc** i. e. as the matter stands. **202. exempla**: the only 'types' showing what men had been like.

> "Deucalion and chaste Pyrrha, to restore
> The race of mankind drowned, before the shrine
> Of Themis stood devout."
>
> MILTON: Paradise Lost, Book xi.

203. flebant: 'they began to weep.' Inceptive imperfect. **Placuit**: sc. *illis*, 'they resolved.' **caeleste Numen**: *Fatidicam Themin*, l. 157. **204. sacras sortes**: lots were often used in divining the will of the gods; but *sortes* seems here to be put for the responses of the oracle. **205. Cephisida undas**: the Cephisus, which empties into Lake Copais in Boeotia, rises in Mount Parnassus, but some distance from the location of the Delphic Oracle. Ovid's description better suits the upper part of the Pleistos, which is fed by the Castalian spring. See N. to l. 152. Ovid could never have been at Delphi, or his topography would be more accurate.

Page 93. 206. ut — sic: 'while — yet,' 'to be sure — but still.' **vada nota**: i. e. their wonted channel. **207. Inde** to be taken with *libatos*, with the meaning *ex illis undis*. Worshippers must sprinkle themselves with running water before invoking the gods. In the words of the old Delphic proverb:

> "Only when pure in thy heart canst thou enter the god's holy temple,
> After thy form has been wet with the flowing of sacred water.
> For the good pilgrim a drop is enough; but oh! from the wicked
> Not all the floods of the ocean could wash away his transgression."

209. deae: Themis.

212. humi: B. 232, 2; A. 258, *d*; H. 426, 2. **pavens**: with e at the presence of the divinity. **213. Si numina re-ollescunt**: the condition has a concessive force; 'Granted at the gods are touched,' 'If it be true that the gods are uched.' **215. Themi**: voc. Cf. B. 47, 4; A. 63, *i*; H. 68, 3. **neris nostri**: i. e. *generis humani*. **216. mersis rebus**: o our forlorn condition.' **mitissima**: 'most gentle (lady).' **217. sortem**: 'a response.' **218. velate caput**: in the uals of Roman worship the head was veiled, in order that an auspicious glance might not disturb the presence of the gods; d the garments were made loose as a sign of complete sub-ction to the divine will. In the Greek worship a different stom prevailed. **219. post tergum**: the bones were to be rown behind them that their miraculous transformation might ot be seen by mortal eyes.

222. Det . . . ore: *Pyrrha precatur pavido ore* ('with quiv-ing lip') *ut Themis sibi veniam det*. B. 295, 8; A. 331, *f*, R.; . 499, 2. **223. iactatis**: trans. by 'by' with an active rt. **maternas umbras**: 'her mother's ghost.' Consistently th the ancestor worship of the ancients, manifestation of dis-spect for the dead, particularly in the case of relatives, was nsidered the extreme of wickedness. Cf. p. 66 and notes.

224. caecis obscura latebris : = 'dark with hidden mean-g.' How lit.? **225. inter se**: 'with each other.' **26. Promethides, Epimethida**: patronymics. B. 148, 6, *a*, *b*; . 322. **227. Aut . . . nobis**: idiomatic, 'Either my its fail me,' 'Either my wits are at fault.' **228**: Order: *ut oracula pia sunt*, etc. **229. terra**: earth was often ldressed as 'Great Mother' in rituals of worship. **230. ici** = *vocari*.

231. Coniugis augurio: 'by the interpretation of her usband.' **234. Discedunt**: *discedunt templo*. See l. 217. **35. iussos**: 'as directed.'

Page 94. 236. vetustas: 'antiquity' of the tradition. **38. morā**: 'gradually.' How lit.? **mollita ducere for-iam**: *saxa*, *mollita*, *coepere ducere formam* ('to take shape'). **39. illis Contigit**: 'has fallen to their lot.' **240. quaedam**: ith *Forma;* 'a kind of human form to be sure (see N. to 206) began to be seen, yet not clear; (but) as if from a block f marble on which work has commenced, not very sharply de-ned, and very like statues in the rough.'

243. Quae . . . suco: *tamen* (*ea*) *pars ex illis, quae fu umida aliquo suco.* **ex illis**: cf. B. 201, 1, *a*; A. 216, *c* H. 397, 3, N. 3. **244. in corporis usum**: i. e. into flesh **246. vena**: the veins in the rock become human veins. **24 Et . . . iactu**: 'and womankind was restored by the woman throwing.' **250. laborum**: B. 204, 1, *a*; A. 218, *b*; H. 399, 1

252. Cetera, etc.: as all living things had been destroyed b the flood, the poet proceeds to explain how the animal wor was restored. **253. vetus umor**: the moisture remainir after the flood.

4. METAMORPHOSES, II. 1 *et seq.*

"*Why, Phaeton, (for thou art Merops' son),*
Wilt thou aspire to guide the heavenly car,
And with thy daring folly burn the world?"

SHAKSPEARE: Two Gentlemen of Verona.

Page 95. 1. Regia Solis: located by Ovid in the far ea as indicated by the words of Phaëthon's mother, who dw in Aethiopia (Metamorphoses, 1. 772–773):

"Nec longus patrios labor est tibi nosse penates
Unde oritur, domus est terrae contermina nostrae."

Sol is here put for *Helios*, or *Phoebus.*

Phaëthon, it was said, had been taunted with being the s not of Helios but of Merops, King of the Aethiopians and h band of Clymene. On appealing to his mother Clymene, s told him that Helios was indeed his father, and that if he want further assurance of the fact he might ask Helios himse Phaëthon thereupon set out to call upon his father, whom found in the magnificent palace described in lines 1–4. Heli received the youth graciously, and in confirmation of the re tionship, offered him any gift he might choose, binding t offer with an oath by the Styx. Phaëthon at once asked t privilege of driving the chariot of the sun for one day, whi was reluctantly granted. Mounting the car, he lost control the horses in mid-heaven, and scorched first the heavens, th the earth, as the horses ran recklessly out of their accustom way. Finally Jupiter quenched the kindling flames with t thunderbolt, and dashed the hapless Phaëthon into the river P The sisters of the youth, the Heliades, while mourning his deat

ere changed into poplar trees; and his friend Cycnus, son of thenelus, King of the Ligurians, wandering in grief about the anks of the Po, was transformed into a swan. Many attempts ave been made to give an explanation of the myth of Phaëthon. ossibly it is a reminiscence of some memorable period of heat nd drought. In both ancient and modern literatures the myth as been often cited to illustrate the folly of ill-advised mbitions.

2. imitante: trans. 'like,' 'similar to.' **3. Cuius**: with *ustigia.* **ebur nitidum**: i. e. carved decorations and statues f ivory. The gables of temples were usually ornamented with tatuary. **4. Argenti . . . valvae**: = *cuius bifores valvae adiabant lumine argenti.* Roman houses of the better sort, s well as the temples, had folding-doors at the entrance.

5. Quo simul: trans. as if *simul ac eo*, i. e. to Helios's alace. **acclivo limite**: 'up the steep road,' the palace eing on an elevation. B. 218, 9; A. 258, *g*; H. 420, 1, 3). **Clymeneïa proles**: 'Clymene's child,' Phaëthon, named from is mother because the question had been raised whether Helios or Merops was his father.

6. dubitati: 'called in question.' **7. ad — sua fert vestigia**: 'he directed his steps toward.' **vultus**: for *vultum;* f. N. to *lumina*, p. 79, l. 10. **8. ferebat**: trans. as if *ferre oterat.* **9. Lumina**: i. e. *lumina radiorum circum caput olis.* Cf. l. 25.

11. Dies, Mensis, Annus: sc. *stabat*, or *stabant.* **12. spatiis aequalibus**: 'at equal distances' apart; the hours themselves varied in length according to the season of the year, ecause they were measured from sunrise to sunset, the day eing divided into twelve parts.

13. novum: 'young,' because in ancient times the year as reckoned as commencing on the first of March, and thus pening with the Spring. A trace of the old reckoning survives in our names of the months September (seventh month rom March) to December. **florente coronā**: = 'with a arland of flowers.' **14. nuda**: 'lightly clad,' suggesting he heat of the summer. **15. sordidus**: 'besmeared,' stained.' See N. to p. 58, l. 22. **16. capillos**: B. 180, 1; A. 240, *c*; H. 378. Our poet's characterization of the seasons nay be compared with the more detailed description by

Spenser ("Faerie Queene," Book VII., Canto vii.), commencing:

> "So forth issew'd the seasons of the yeare.
> First, lusty Spring, all dight in leaves of flowres,
> That freshly budded and new bloomes did bear,
> In which a thousand birds had built their bowres."

17. Inde: i. e. *ex solio*. **loco medius**: = *in medi loco*, 'in the midst of the place.' B. 226; A. 253; H. 42. *Sol medio in loco oculis, quibus omnia aspicit, vidit iuvenem paventem novitate rerum.* **19. -que**: connects *ait* wit *vidit*. **causa**: sc. *est*. **hāc arce**: = 'in this high palac of mine.' **20. haud infitianda parenti**: 'not to be disowne by thy sire.' Helios, 'seeing all things,' knows the purpose c Phaëthon's journey, and speaks thus to relieve his embarras ment. B. 189, 1; A. 232; H. 388.

21. publica: *not* 'public.' **22. huius nominis**: i. e. *patri* **23. propago**: in pred. after *esse* understood. B. 328, 2; A. 272, *c* H. 536, 2. **24. Credar**: B. 283, 1; A. 320, *d*; H. 534, N. 1, (3 **errorem**: 'uncertainty,' 'doubt.' **animis nostris**: trans. as *animo meo*.

Page 96. 25. omne: i. e. on every side. In ancient a Helios was represented with a circle or disk of rays about h head. **26. accedere**: sc. *eum* (*Phaëthonta*). **27. Nec — et** 'Both — not — and.' **meus**: B. 328, 2; A. 271, *c*; H. 536, 2 **negari**: would be in what mood in prose? Cf. N. to p. 8 l. 76. **28. veros edidit ortus**: = 'gave a true account c your parentage.' See N. to l. 1. **29. Quoque**: i. e. *et qu* B. 282, 2; A. 317, 2; H. 497, II. **quodvis munus**: 'an gift you please.' **30. Me tribuente**: we should say 'at m hand,' 'from me.' **31. Dis iuranda**: = 'by which the goc swear.' **palus**: *palus Stygia*. See N. to p. 86, lines 24, 2 **oculis incognita nostris**: because the light of day neve penetrates to the Underworld.

32. bene: in our idiom, 'entirely,' 'fully.' **currus roga ille paternos**: '(when) he asked for his father's car.' Helic was commonly represented as riding through the heavens i a chariot drawn by four horses. **33. In diem**: 'for day.' **alipedum**: referring merely to the swiftness of th Sun's horses; representations of the horses of Helios i

ncient art show the wings projecting not from the feet but om the shoulders.

34. Qui: see N. to p. 80, l. 24. **35. Temeraria**, etc.: *Mea ox* ('my utterance') *facta est temeraria tuā* (*voce*). **36. li-eret**: why not *liceat?* B. 279, 2; A. 267; H. 483, 2. **37. ne-arem**: i. e. *si promissa non dare* (= 'to withhold') *liceret, hoc romissum negarem.*

38. tuta: construe after *est.* **39. Magna . . . annis**: e. *petis magna munera, et ea munera quae conveniant* ('such s are suitable') *nec . . . nec . . .* B. 283; A. 320; H. 503, 1. **stis**: with a suggestion of contempt for Phaëthon's boyish owers. B. 246, 4; A. 102, *c*; H. 450, 1, N. **41. Sors**: sc. *est.* **nortale**: 'suitable for a mortal'; sc. *id.* **42. quam quod**: *uam id, quod.*

43. Nescius adfectas: 'unwittingly you are aiming at.' B. 239; A. 191; H. 443. **Placeat sibi quisque licebit**: = *licebit, ut quisque deorum sibi placeat;* freely, 'granted that each (of the gods) may do as he pleases.' B. 295, 8; A. 331, *f*, R.; H. 499, 2. **44. consistere**: the driver of the ancient chariot stood as he drove. **axe**: for *curru*, by synecdoche. A. p. 431; H. 637, IV. **47. Non agat**: 'may not drive,' 'cannot drive.' B. 280, 1; A. 311, *a*; H. 486, 1.

48. prima via: 'the first part of the road,' from the horizon up toward the zenith. **et quā**: = *et talis ut eā*, = 'and of such sort that up it.' B. 283, 218, 9; A. 258, *g*, and 320; H. 420, 1, 3), and 503, 1. **recentes**: '(though) fresh' from the rest of the night. **49. Medio est altissima caelo**: *altissima pars viae est in medio caelo.* **50. Unde**: = *ex quo* (*caelo*). **videre**: a loose use of the infin. in the place of a gerund in the abl.; trans. 'from seeing,' 'when I see.' **51. trepidat pectus**: 'my heart beats.'

Page 97. **52. Ultima**, etc.: *Ultima pars viae est prona.* **53. Tunc . . . vereri**: *Tunc etiam Tethys ipsa, quae me excipit subiectis undis, solet vereri, ne ferar in praeceps.* From the sun appearing to go down in the ocean Tethys was said to receive him.

55. quod: 'the fact that.' B. 299; A. 333, and N.; H. 540, IV., N. **rapitur**: 'is hurried about.' **56. trahit**: 'draws (with it).' **volumine**: 'revolution.' The sky with the fixed stars was supposed to be turning swiftly in one

direction, the sun, moon, and planets to be moving in tl opposite direction. **57. in adversum** : = 'against i **nec . . . Impetus** : *et impetus* ('swift motion'), *qui vinc cetera, me non vincit.* **58. rapido contrarius orbi** : '(in direction) contrary to the swift-revolving sphere' of the heavens **59. Finge datos currus** : = *Finge* ('imagine') *currum t datum esse.* **rotatis Obvius ire polis** : 'to go contrary the revolving poles.' A. 228, *b*. **60. ne** : i. e. *ita ut no* trans. 'without.' **62. Concipias** : B. 280, 1; A. 311, *a*; 1 486, 1., foot-note 1. **63. formas ferarum** : the animals repr sented in the signs of the Zodiac: *Taurus*, *Cancer*, *Leo*, *Scorp* the centaur *Sagittarius*, *Capricornus*, and *Aries*.

64. Ut : 'although.' B. 308; A. 313, *a*; H. 515, III. **tr haris** : 'be drawn (aside).' **65. adversi** : 'turned towa (you),' 'facing you.' In the following lines the poet leav out of consideration the fact that the sun does not pa through all the signs of the zodiac in a day, but in year. Helios makes the dangers appear as great as possibl **66. Haemonios arcus** : = 'the Thessalian bow,' referring the constellation Sagittarius, said to represent the centa Chiron, placed by Zeus in the heavens. Thessaly was tl home of the centaurs. **68. aliter** : 'in another directio from those of the scorpion.

69. quadrupedes : the horses of the Sun (see N. to 33); obj. of *regere*. **71. In promptu** : = 'easy,' 'an ea thing.' **acres animi** : 'their ardent spirits.' **73. tib** after *funesti*. **74. dum res sinit** : 'while you may.' Ho lit.? **tua corrige vota** : 'change your wish.'

75. genitum te : *te genitum esse.* **sanguine** : B. 215; 244, *a*; H. 415, II. **76. timendo** : i. e. for your welfar **77. patrio metu** : 'by a father's solicitude.' **pater** : wl nom.? **probor** : B. 332; A. 330, *d*; H. 534, N. 1, (3 **vultus meos** : Helios had laid off his disk of rays that Pha thon might come nearer (see l. 25), and betrays anxiety in h face. **78. pectora** : we should say 'heart.'

Page 98. 81. Eque . . . aliquid : *et posce aliquid* (*bonum e tot ac tantis bonis caeli terraeque marisque.* **85. Quid** see N. to p. 54, l. 7. **86. dabitur — Quodcumque optaris** = *id, quodcumque optaveris, — dabitur.* **Stygias undas** trans. as if *per Stygias undas*. See l. 31 and N. A. 238, *c*.

"Only
Vaulting ambition, which o'erleaps itself."
SHAKSPEARE: Macbeth.

88. Finierat: sc. *pater* (cf. l. 34), or *Sol.* **89. Propositum premit**: 'urges his request,' 'presses his suit.' **90. quā cuit**: here = *quantum tempus potuit*, 'so long as he could.' **d altos — Vulcania munera, currus**: = *ad altum currum, unus a Vulcano fabricatum.* See N. to l. 33. B. 354, 4; . 214, *a*, 2; H. 395, N. 2. **92. summae Curvatura ro-ae**: = 'the rounding wheel-rim.' **94. iuga**: pl. because ore than one horse was to be attached to the chariot. The ncient yoke was of wood with leather fastenings. It was uch ruder and less comfortable for the horse than the mod-rn horse-collar. **ex ordine**: = 'in continuous line.' **gem-nae**: i. e. *aliae gemmae.* **95. repercusso**: 'reflected back' y the gems. **Phoebo**: *soli.*

96. opus: i. e. *splendentem currum Solis.* **99. agmina ogit**: = 'was bringing up the rear,' a military expression. **00. caeli statione novissimus exit**: = 'was the last to eave his outpost in the sky'; also a military expression. **01. Quem. . . vidit**: = *et ut Sol vidit eum* (*Luciferum*) *etere terras;* 'that he was speeding toward the earth,' vanish-ng in the dawn. See N. to p. 72, l. 72. **mundum**: put for *aelum*, by synecdoche. **102. extremae lunae**: = 'of the noon near the end of her waning.' **103. Titan**: for *Sol.* **04. celeres**: trans. by an adv. Why? **ignemque . . . lucunt**: = *et ducunt ab altis praesepibus quadrupedes, ignem omentes, suco ambrosiae saturos.*

Page 99. **107. ora**: 'face.' **108. rapidae patientia lammae**: sc. *ea* (*ora*), '(it) capable of enduring the consum-ng heat.' Cf. N. to p. 80, l. 51. B. 204, 1, *a*; A. 218, *b*; H. 399, 1. **109. praesaga luctus**: 'prophetic of woe.'

111. paternis: *not* 'paternal.' **112. fortius**: see Vocab. **13. Sponte . . . volentes**: i. e. *quadrupedes properant suā ponte; labor est eos inhibere* ('to hold them in check'), *olentes properare.* **114. directos quinque per arcus**: straight across the five zones'; *arcus* here refers properly o the imaginary dividing lines between the celestial zones. See p. 80, ll. 45, 46, and notes. **115. in obliquum**: 'side-

wise.' **limes**: the sun's 'path,' the ecliptic. **116. Zon**
rum trium fine: = 'with the space of three zones.' The sun
path crosses the equatorial zone, and touches on each si
the boundaries of the intermediate zones, but does not enter t
polar zones. **117. Arcton**: here put for the north pole.

118. Hāc: i. e. *hāc viā*, just described; spoken with a g
ture pointing out the course. **119. ferant**: = *accipia*
120. preme: for *deprime* (*cursum*); freely, 'go too lo
summum: with *aethera*. B. 241, 1; A. 193; H. 440, 2, N.
121. Altius egressus: i. e. *si altius egressus eris*; 'striki
out (from the road) too high.' B. 305, 1; A. 310, *a*; H. 507, N.
Altius: 'higher' than usual, = 'too high.' B. 240, 1; A. 93,
H. 444, 1. **122. Inferius terras**: *inferius egressus*, *ter*
cremabis. **medio**: midway between heaven and ear
tutissimus: trans. as if an adv.

123. dexterior: sc. *rota*, which is put for *currus*; 'your
too far on the right.' **Anguem** = *Draconem*, the constellati
Draco, lying between the Great and the Little Bear; hence
for the extreme north. The constellation took its name fr
the dragon, Ladon, which guarded the apples of the Hesperid
said to have been slain by Hercules and placed in the heave
by Zeus. **124. pressam Aram**: = 'the low-lying Alt
which in the latitude of Greece and Italy, when visible at
appears near the horizon. It was so named from the al
at which the gods formed their league against the Titan
125. utrumque: sc. *sidus*. **126. Quae . . . opto**: *opto*
quae ('and I pray that she') *iuvet et consulat tibi melius qu*
tu ipse tibi consulis. B. 296, 1, *a*; A. 331, *f*, R.; H. 499, 2.

127. metas nox tetigit: i. e. is at the end of her cour
which, like the sun's, is from east to west. **128. Non**
nobis: the motions of the heavens suffer no delay. **13**
mutabile pectus: 'a heart capable of change' of purpo
131. consiliis nostris: 'my advice.' **132. solidis sedibu**
'on firm ground.' **133. axes**: here = *axem*, and put
currum. The ancient chariot for driving had but two whe
and of course only one axle. **134. Quae . . . terris**: *si*
me terris dare lumina, *quae* (= *ut ea*) *tutus spectes*. B. 282,
A. 317, 2; H. 497, 1.

Page 100. **135. ille**: Phaëthon. **136. Stat super**: s
N. to l. 44. **137. grates agit**: 'gives thanks,' 'thank

de: i. e. from the chariot. **138. Interea . . . Phlegon:** *terea volucres equi Solis, Pyrois et Eous et Aethon quartusque hlegon, implent auras flammiferis hinnitibus.* See N. to l. 33. gnificance of the horses' names? **140. repagula:** i. e. of e entrance to the course.

141. Quae postquam: cf. p. 80, l. 24, and N. **nepotis:** haëthon's mother, Clymene, was a daughter of Tethys. **142. pia:** 'expanse.' **143. Corripuere viam:** 'they dashed the way.' **motis:** trans. by 'by' with an active part. **4. Obstantes:** with *nebulas*. **145. Praetereunt,** etc.: the eaning is that the Sun's horses are swifter than the winds.

> "O Phoebus! hadst thou never given consent
> That Phaeton should check thy fiery steeds,
> Thy burning car never had scorched the earth."
> SHAKSPEARE: King Henry VI., Part 3.

146. pondus: i. e. *pondus currus cum Phaëthonte.* **nec iod:** trans. as if *et tale — id non.* Cf. p. 81, l. 77, and N. **48. curvae:** see N. to p. 90, l. 134. **iusto pondere:** = proper ballast.' **150. Sic . . . inani:** *sic currus, vacuus lsueto onere, dat saltus* (= *salit*) *in aëra, succutiturque alte* is jolted high' in the air) *estque similis inani currui.* Phaëon's weight was insufficient to keep the chariot steady.

152. Quod: = *et hoc*, the fact mentioned in the last two nes. **153. nec . . . currunt:** *et non currunt* (*eodem*) *orine, quo prius cucurrerunt.* **155. si sciat, imperet:** for *si iret, imperaret.* A. 308, *e*; H. 509, N. 2. **imperet:** trans. as *imperare posset.* **illis:** *illis quadriiugis.*

156. gelidi: because so near the north pole. **157. vetito:** forbidden' to them. In the latitude of Greece and Italy the Plow-kine' (Great Bear) never go so low as the horizon, ence were said never to touch the waters lying beneath. **ngui:** 'to wet themselves.' B. 256, 1; A. 111, *a*, and N.; I. 465. **158. Quaeque . . . Serpens:** = *serpensque, quae osita est proxima glaciali polo;* the constellation Draco, for hich see N. to l. 123. **159. nec ulli:** trans. as if *et emini.*

Page 101. 161. Boote: Boötes, it was said, invented the low, to which he attached oxen. To commemorate his inven-

tive genius he was transferred to the heavens, where he follow the *Triones*. The constellation Boötes is identical with Arct phylax, 'Bear-keeper,' 'Bear-ward,' so named in honor of t son of Callisto (see N. to p. 71, l. 48). Strictly speaking should be called Arctophylax whenever the Triones are spok of as the Great Bear. **162. plaustra**: pl. for sing. T name 'Wagon' was given to the constellation Triones as ear as the Homeric poems; the English 'Charles's Wain' is simil See Miss Clerke's "Familiar Studies in Homer," chap. 2.

163. summo aethere: see l. 120, and N. **164. penit penitusque**: 'far, far below.' **166. oculis**: 'before eyes.' Why dat.? Phaëthon was seized with dizziness. **pe** 'by reason of.' **167. mallet numquam tetigisse**: in o idiom, 'he wished that he had never touched.' B. 280; . 267, *c*.

168. faciat: B. 277; A. 268; H. 486, II. **relictun** sc. *est*. **169. plus**: sc. *caeli*. **utrumque**: 'each (part)' the sky; that behind and that before. **171. occasus, ort** sc. *solis*; put for the east and the west. **172. Quid ag** subj. of indir. question after *ignarus* in the sense of *nescie* **173. nomina**: by means of which he could control the hors **174. in vario caelo**: = 'in different parts of the heaver **175. simulacra ferarum**: = *formas ferarum*. See l. and N.

177. et caudā . . . duorum: *et porrigit membra, cau lacertisque flexis utrimque, in spatium duorum signoru* Ovid represents the constellation Scorpio as taking up t space between two signs of the Zodiac, that is, betwe *Sagittarius* and *Virgo*. Later the stars forming the p jecting arms of the Scorpion were set off into a new c stellation, *Libra*. Cf. Procter's 'Half hours with the star Map VII.

179 Hunc . . . vidit: *ut puer* (*Phaëthon*) *vidit hu* (*Scorpium*), *madidum sudore nigri veneni, minitantem v nera curvatā cuspide* ('sting'). **sudore**: caused by th heat, due to the near approach of the sun. **180. minita tem**: more vivid than *minitare* here. B. 337, 3; A. 292, *e*; 535, I., 4. **181. Mentis inops**: 'losing his wits,' or, as sometimes say, 'losing his head.' B. 204, 1; A. 218, *a*; H. 399, **gelida**: case? Cf. N. to p. 53, l. 22.

182. Quae : trans. as if *et ea*. **183. Exspatiantur** : note the force of *ex-*, 'from (the road).' **184. quā** : correlative with *Hāc* (*viā*). **impetus** : 'impulse.' **185. sine ege** : 'without control.' **187. summa** : 'the highest parts.' **188. terrae** : why dat.? **189. Inferius suis** : sc. *equis;* lower (i. e. nearer the earth) than her own' steeds. *Luna* was represented as sister of *Sol*, and as riding through the heavens, like him, in a chariot. **fraternos** : 'her brother's.'

Page 102. **191. ut quaeque altissima** : in full = *ut quaeque ars telluris altissima est, ita maxime corripitur;* freely, 'the highest parts the worst,' 'especially on the highest points.' B. 252, 5, *c*; A. 93, *c*; H. 458, 1 and 2. **192. agit rimas** : we should say, 'breaks open in fissures.' **194. suo damno** : i. e. *suo damno igni.* **195. Parva** : 'trifling (mishaps).' **196. incendia** : the pl. suggests the wide reach of the conflagration. Cf. *silentia*, p. 92, l. 185, and N.

199. sustinet : trans. as if *sustinere non potest.* **aestus** : 'tides of heat.' **202. eiectatam** : 'cast out' from the burning regions, as from the mouth of a furnace or of a volcano, into the upper air.

206. Sanguine . . . vocato : 'as the blood was drawn to the surface of the body,' by the heat. Hyginus (Fab. 154, after Hesiod) says that it was the people of India who were made black: *Indi autem, quod calore vicini ignis sanguis in atrum colorem versus est, nigri sunt facti.*

208. facta est Libye Arida : referring to the wide reaches of desert in Northern Africa. **209. fontes, lacus** : dried up by the heat. **210. Quaerit** : = *desiderat.* **211. Pirenidas undas** : for *Pirenen.* Pirene was a famous spring at Corinth, which is here called *Ephyre.* *Dirce* and *Amymōne* were also noted springs; see Vocab. **212. Nec . . . manent** : = *et flumina sortita ripas distantes loco* (i. e. 'far apart'), *tuta non manent.* Large 'rivers' are meant.

213. Tanais : the god of the river rather than the river itself is thought of; hence the expression *mediis in undis.* **214. quae**, etc. : *Flumineae volucres, quae Maeonias ripas carmine celebraverant, in medio Caystro caluere.* The river Caystter was noted for its swans. Among the ancients the swan was popularly considered a tuneful bird. **216. in extremum orbem** : like our phrase, 'to the ends of the earth.' **217.**

quod adhuc latet: in Ovid's time the sources of the Nil were as much a mystery as, until recently, in our own da **Ostia septem**: 'the seven mouths' of the Nile. The Nil now enters the Mediterranean through two main channels an several smaller branches. **218. valles**: appositive.

Page 103. **220. Lumen terret**: see N. to p. 96, l. 31. **i fernum regem**: 'the King of the Underworld.' **cum coi iuge**: = *et coniugem*; Proserpina. See p. 35. **221. es . . . erat**: *id, quod modo pontus erat, est . . .* **223. Cycl das**: how declined? B. 47, 3; A. 64; H. 68. The mountain previously under water, become islands; *ita montes augent n merum sparsarum Cycladum.* **224. curvi delphines**: see N to p. 53, l. 29. **226. summo resupina profundo**: = 'c their backs at the surface of the water.' **227. Nerea, D rida**: acc. How declined? For the construction, see B. 330 H. 535, 3. **228. natas**: 'their daughters,' the fifty Nereid See p. 33. **tepidis**: predicative, = 'which were (now) warm **229. cum torvo vultu**: 'with his stern face.'

231. Tellus: *dea Terrae.* **233. oppressos**: 'smothered 'smothering.' **collo**: B. 142, 3; A. 263, N.; H. 569, II., **235. infra fuit, quam**: 'was lower than'; *infra* has here th force of a comparative.

237. placet: sc. *tibi.* **hoc**: 'this' destruction. **C** with *Summe.* **238. deum**: = *deorum*; part. gen. dep. c *Summe.* **liceat perniturae**: sc. *mihi*; 'If I am doomed t perish by the power of fire, let me perish by thy fire (i. e. th thunderbolt), and make my destruction less grievous to be because thou art its author;' that is, with the reflection tha my destroyer is the all-powerful King of heaven, who doeth a things well. B. 305, 1; A. 310, *a*; H. 507, N. 7. Cf. p. 8 l. 91, and N.

240. ipsa: with *verba.* **242. tantum**: *tantum favilla* **243. Hos fructus**: = *haec praemia*, or *hoc praemium.* **24 Officiique**: 'and (for the discharge) of duty.' Kind of gen. **245. toto anno**: 'the year through.' **246. alimentaque** *alimenta* is in apposition with *fruges*; *-que* connects *frug* with *frondes.* **247. vobis**: 'to you' gods; pl. because othe gods are thought of besides Jupiter.

Page 104. **248. fac**: 'suppose,' 'grant.' **quid undae** *quid* ('why') *undae exitium meruerunt?* **249. frater**: *tu*

ater, Neptunus; Earth speaks for Neptune, as he is unable o speak for himself (see lines 229, 230). **sorte**: the divi- ion of the government of the universe 'by lot.' See p. 26. **50. longius**: i. e. than usual.

251. Quod: refers to the preceding statement; trans. 'Now' or 'But.' B. 185, 2; A. 240, *b*; H. 453, 6. **mea**: or *mei;* 'regard neither for my brother nor for me.' B. 243, ; A. 217; H. 396, III. **252. At**: 'at least.' **caeli**: B. 09, 2; A. 221, *a*; H. 406, 1. **utrumque**: *utrumque polum.* **53. Quos . . . ruent**: see p. 85, l. 5 *et seq.;* and p. 88, . 90–94. **254. Atria vestra**: for *vestrae domus;* cf. N. to 247. **laborat**: 'totters.' **255. axem**: put for *caelum*, y synecdoche. **256. pereunt**: with *freta* and *regia*, as ell as *terrae.* **257. chaos**: see p. 79, ll. 5–20, and notes. **58. Si quid**: 'whatever.' **rerum summae**: 'for (the well- eing of) the universe.' B. 187, II., *a*; A. 227, *c*; H. 385, II., 1.

"Now Phaeton hath tumbled from his car,
And made an evening at the noontide prick."
SHAKSPEARE: King Henry VI., Part 3.

259. neque enim — potuit: 'and (ceased), for she could ot.' **vaporem**: *not* 'vapor.' **261. Manibus**: here put or the Underworld, by metonymy.

262. et ipsum: = 'and especially (him).' **264. Interi- ura**: sc. *esse*. B. 319, *B*; A. 337; H. 527. **summam arcem**: f. p. 85, l. 1, and N. **arduus**: 'on high.' **265. Unde**: = *a quā*. **267. posset**: B. 283, 1; A. 320; H. 503, 1. **269. dextrā libratum ab aure**: 'poised at the right ear,' as he foot-soldier used to adjust his pike above the right shoulder efore hurling it. **270. aurigam**: *Phaëthonta, currum Solis male gubernantem.* **271. Expulit**: sc. *eum;* taken by zeug- ma (B. 374, 2, *a*; H. 636, II., 1) with both *anima* and *rotis*, though strictly applicable only to the latter; *expulit animam*, or *animā privavit*, would have been more regular. **saevis**: because hurled in vengeance, and depriving Phaëthon of life.

272. in contraria: 'in opposite directions.'

Page 105. 276. late: 'far and wide.' **vestigia**: 'remains.' **277. rutilos**: 'ruddy,' because in a blaze. **279. stella**, etc.: i. e. not really a star, but a ball of flame or a

meteor. **281. diverso orbe**: 'in a far-away part of the world,' northern Italy; so characterized because 'remote from his native-land,' Ethiopia.

283. Naïdes Hesperiae: the nymphs about the Po. **trifidā flammā**: i. e. *trifido fulmine*, considered the most deadly kind of lightning. **284. Corpora**: *corpus*. Cf. N. to p. 79 l. 10. **carmine**: metrical inscription.

288. sui decoris: the disk of light-giving rays, which had been entrusted to Phaëthon. See l. 109. **cum deficit orbem**: 'when he forsakes the world,' = 'when he suffers eclipse.'

291. Satis: with *inrequieta*. **293. Actorum, laborum**: B. 209, 1; A. 221, *b*; H. 409, 3. **mihi**: = *a me*. **294 Quilibet alter**: 'any one else who pleases.' **295. Si nemo est**: sc. *alter*. **296. Ipse**: *Iuppiter*. **297. ponat**: for *deponat*. **299. meruisse**: sc. *eum*.

Page 106. 302. Missos ignes: 'the sending of his fires': B. 337, 5; A. 292, *a*; H. 549, N. 2. **306. natum obiectat et imputat illis**: 'he upbraids them for (the death of) his son, and charges them with it.'

5. METAMORPHOSES, II. 684–707.

"A false witness shall not be unpunished;
And he that speaketh lies shall not escape."
PROVERBS.

2. boves: a herd of cattle being attended by Apollo for the gods, in Elis and Messene. **Atlantide Maiā Natus**: 'the son of Atlas's daughter, Maia,' i. e. Mercury, whose theft of Apollo's cattle is often mentioned by ancient poets. B. 215; A. 244, *a*; H. 415, II. **3. arte suā**: by thieving, Mercury being the patron deity of thieves. **occultat abactas**: sc. *eas;* trans. 'drove them off and hid them.' B. 336, 3; A. 292, R.; H. 549, 5. **5. Rure**: 'region of country.' **vocabant**: sc. *eum;* pl. because *vicinia* has the sense of *vicini*. B. 254, 4, *a*; A. 205, *c*, 1; H. 461, 1. **6. Hic . . equarum**: *Hic custos* ('as herdsman') *servabat saltus et herbosa pascua et greges nobilium equarum Nelei*. **Nelei** scanned as two syllables, *Nēlēī*, by synaeresis. B. 367, 1; A. 347, *c*; H. 608, III.

8. Hunc timuit: *Mercurius timuit hunc* (*Battum*); he was fraid that Battus would tell where the cattle were. **10. visisse nega**: sc. *ea*; = 'say that you have not seen them.' **eu — Nulla**: = 'and in order that some.' **facto**: 'for your ervice,' keeping silent. **11. praemia**: for *praemium*. Why cc.? **12. Et dedit**: *et dedit vaccam illo.* **Acceptā**: *eā cceptā.* **13. prius**: 'sooner' than I. **furta**: pl. because number of cattle were stolen.

14. Iove natus: = *filius Iovis*, Mercury. **15. versā igurā**: 'having changed his form.' See N. to p. 87, l. 56. **16. hōc limite**: in our idiom, 'this way.' **18. Iuncta suo emina tauro**: = *vacca cum suo tauro* ('with her mate.')

19. senior: render as if *senex*. **20. erunt**: sc. *tibi*; if ou look 'you will find them.'

Page 107. 22. pectora: i. e. Battus, the 'breast' being ut for the man. **23. Index**: perhaps a cliff with this ame is meant, having a vague resemblance to a human form stretching forth a hand as if to point out something. **24. In . . . saxo**: *vetusque infamia est in saxo nihil merito* ('unoffending').

6. Metamorphoses, II. 760–782.

"Fowle Gealosy! that turnest love divine
To joylesse dread, and mak'st the loving hart
With hatefull thoughts to languish and to pine,
And feed it selfe with selfe-consuming smart —
Of all the passions in the mind thou vilest art!"

Spenser: Faerie Queene.

1. Invidiae: personified, as not infrequently by ancient poets. Cecrops, first King of Attica, it was said, had three daughters, Agraulos (or Aglauros), Herse, and Pandrosos. To their keeping Minerva (Athene) entrusted the chest containing the half-serpent son of Vulcan, Erichthonius, with strict injunctions not to open it. Agraulos, led by curiosity, disobeyed the command, and set Erichthonius free. Afterwards Mercury chanced to see Herse in the procession of maidens at the Panathenaic festival, and being violently smitten with her charms, begged Agraulos to help him in his suit. She promised to do so if he would give her a great quantity of gold. But Minerva, disgusted both

with her disobedience in opening the chest and with her avaric sought out Envy (whose dwelling is described in the text), wh gladly consented to punish Agraulos by making her envious Herse's happy fortune. Finally, as Agraulos, frantic with env attempted to prevent Mercury from entering the house to se her sister, he transformed her into a rock. Cf. N. to p. 13 l. 45. Other forms of the myth differ widely from that give by Ovid.

2. petit: sc. *Minerva*. **huius**: *Invidiae*. **4. ignavi** 'sluggish,' suggesting the effect of cold. **5. vacet**: why n indic.?

6. belli: 'in war'; after *metuenda*. B. 204, 4; A. 218, H. 399, III., 1. **virago**: Minerva. **7. neque enim Fas habet**: 'and (with reason) for' or 'for'—'she did n think it right.' **succedere**: i. e. *propius accedere*. **8. ex tremā cuspide**: 'with the end of her spear.' In art Miner is often represented as armed with spear, shield, cuirass, an helmet. Cf. Baumeister, "Denkmäler des Klassischen Alte tums," Vol. I., pp. 209–221.

9. Videt: (*Minerva*) *videt Invidiam intus*, *edentem*, et **11. visā**: for *illā* (i. e. *Invidiā*) *visā*. **15. Ingemuit mu tum**: from envy, at the sight of Minerva's beauty. **16. ma cies**: sc. *sedet*. **17. Nusquam recta acies**: sc. *est*; = 'I no direction (does she cast) a direct glance (of the eye).' Env never looks at anything squarely. **19. nisi quem**: trans as if *praeter eum* (*risum*) *quem*. **21. ingratos**: with *su cessus*; 'which are displeasing (to her).' **22. carpit**: 'sh harasses (others),' *et* (*ipsa*) *carpitur unā*.

7. METAMORPHOSES, III. 6 *et seq.*

"*Cadmus by sowing dragon's teeth, we read,*
Raised a vast army from the poisonous seed."
GAY: Epistle to William Lowndes, Esq.

Page 108. 1. parentis: Agenor. **2. Agenorides**: Cad mus. Europa, daughter of Agenor, King of Phoenicia, was playing with her companions by the seashore. Jupiter, becoming enamoured of her, transformed himself into a beautiful white bull, and wandering near attracted her attention. Having by

is gentleness encouraged her to pet him, he lay down on the nd. The unsuspecting maid, grown familiar with the animal, t on his back, whereupon he mounted up into the air and ore her over the sea to Crete. Agenor, filled with grief at the isappearance of his daughter, bade his three sons, Phoenix, ilix, and Cadmus, go in search of her, adding the harsh con- ition that if they did not find her they must not return home gain. As the search proved unsuccessful, Phoenix settled in frica, and Cilix in Cilicia, which took its name from him. admus, 'having wandered the world over,' asked the oracle at elphi in what spot he might make his home. Having obeyed ie directions of the oracle and founded Thebes (as described the text), he married Harmonia, daughter of Ares and Aphro- te. The two lived happily at Thebes for many years, until ortents warned them to leave the city. Misfortunes among eir children and grandchildren now followed thick and fast. t last the aged couple, weary of life, were changed into ser- ents and placed in the happy fields of Elysium; where (in the ords of Matthew Arnold, "Cadmus and Harmonia"),

> "Two bright and aged Snakes,
> Who once were Cadmus and Harmonia,
> Bask in the glens, or on the warm seashore,
> In breathless quiet after all their ills."

admus is said to have introduced an alphabet of sixteen let- rs from Phoenicia (some say Egypt) into Greece. The myth s a whole is thought to have especial significance as pointing an early indebtedness of the Greeks to the more mature vilizations of Phoenicia and Egypt, an indebtedness of which ere is now much other evidence besides tradition. The idea as been advanced that the dragon's teeth may be a reminis- nce of the introduction of the alphabet, suggested by the rawling shapes of the Phoenician letters.

Phoebi oracula: 'the oracle of Apollo' at Delphi. Cf. N. p. 91, l. 157. **3. sit habitanda**: sc. *sibi*. **4. sōlīs**: in the sense of *desertis*. **6. Hāc duce**: abl. bs., = 'with her as your guide.' **herbā**: for *in herbā*. **Moenia fac condas**: = *fac ut moenia condas*, 'see to it that ou found a city,' 'go found a city.' B. 295, 8; A. 331, *f*, ; H. 499, 2. **Boeotia illa**: = 'it Boeotian'; that is, the

country in which the city (Thebes) was to be built would l called *Boeotia*, a name supposed to be derived from βο (= Latin *bos*), and probably given to the land on account its cattle-pastures; not, as tradition reported, from the cow th was said to have led Cadmus thither.

8. bene: cf. N. to p. 96, l. 32. **Castalio antro**: t grotto at Delphi where the oracles were given; called 'Cast lian,' from the nearness of the Castalian spring, for which s notes to p. 90, l. 152, and p. 92, l. 205. **9. videt**: trar '(when) he saw.' **10. servitii**: i. e. of the yoke; in ancie times, as in some countries to-day, cows were used for plo ing and drawing vehicles. **11. Subsequitur**: force of *sub* **presso gressu**: 'with slow (lit. 'restrained') pace,' 'step step,' going only as fast as the cow (l. 9, *lente ire*). **12. ta turnus**: trans. by an adv. Why?

13. vada Cephisi: see N. to p. 92, l. 205. Cadmus's w lay east from Delphi past Panope, then southeast to the s of Thebes. The whole distance would be not far from fi miles. **14. tollens . . . auras**: *tollens frontem, speciosa altis cornibus, ad caelum, impulit auras mugitibus.* **16. s terga**: obj. of *sequentes;* trans. 'behind her.' **18. a grates**: see N. to p. 100, l. 137. **21. libandas**: here si ply 'to be drawn.' **undas**: for use in offering sacrifice

23. specus: 'grotto,' designates the place as a hollow cavity in the earth; while *antro* (l. 25) suggests its use as habitation. **densus**: = 'thickly surrounded.'

Page 109. 26. Martius: 'sacred to Mars,' or 'of Mar The dragon (*anguis*) was said to be the son of Mars (Ar and Telphusa, one of the Furies. **cristis et auro**: = *au cristis*, by hendiadys. B. 374, 4; A. p. 429; H. 636, III., 2.

29. Quem lucum: 'this grove.' **Tyriā de gente p fecti**: freely, 'the Tyrian wanderers,' the Phoenician comp ions of Cadmus, so named from the city Tyre. **32. Cae leus**: here 'dark,' 'steel-colored'; cf. *atrae pellis*, l. **33. sanguis relinquit Corpus**: they turned pale. **34. tonitos artus**: 'their palsied frames.' **35. Nec mora**: p. 72, l. 69, and N. **36. utrumque**: *parationem telor parationem fugae.* **37. Hos, illos**: sc. *necat.* **38. a flatā**: trans. by 'by' with an active participle.

"Cadmus once a new way found,
By throwing teeth into the ground,
From which poore seed, and rudely sown,
Sprung up a War-like Nation."

HERRICK: Hesperides.

39. altissimus: 'at its greatest height,' at noon. **40. quae mora sit sociis**: = 'what causes his companions to linger.' **Agenore natus**: cf. N. to p. 106, l. 2. **41. leonis**: 'from a lion.' B. 212, 3; A. 223, *b*, 3; H. 410, v., 4. So Hercules and other heroes were said to have gone about carrying a lion's skin, or clad in it, as a mark of prowess. This is in fact a distinguishing mark of Hercules (Herakles) in works of art. **42. telum**: freely, 'his weapons.' Cf. N. to p. 62, Selection 15, l. 7. **ferro**: referring to the point; the shaft was of wood. B. 224; A. 251; H. 419, II. **43. animus**: 'courage.'

44. corpora: *corpora sociorum*. **45. supra**: adv. The dragon was lying upon the bodies of the dead Phoenicians. **corporis**: B. 203, 1; A. 215; H. 396, v. **46. Tristia, sanguineā**: see N. to p. 53, l. 22. **49. magnum**: 'great (as it was).' **50. Illĭus**: *illĭus molaris*. **cum**: prep. **51. Poenia forent**: why subj.?

Page 110. **52. Loricae modo**: = 'as with a coat of mail.' How lit.?

54. duritiā vicit eādem: (*serpens*) *non vicit eādem duritiā* (*illis*). **55. medio lentae spinae curvamine**: = 'at the middle coil of his flexible back.' **56. ferrum**: 'point,' as also in l. 60. **59. Id**: *hastile*; the dragon broke off the shaft of the pike, leaving the head in the wound. **63. Impulte**: for *īmpĕtū*, which would not stand in the verse.

65. spolio leonis: i. e. *pelle leonis* (l. 41), which Cadmus uses as a shield. **67. Cuspide**: = *lancea* of l. 42; the 'pike' (*culum*) had already been hurled. **praetenta**: force of *prae-*? **ille**: *serpens*. **68. ferro, acumine**: of the spear, which Cadmus held against the dragon's neck (l. 72) to stop its advance. **72. dabat retro**: 'kept withdrawing,' 'kept moving backward.' **plagam sedere**: = 'the blow from setting.' **73. longius ire**: sc. *eam*, 'it to penetrate farther.' **75. in gutture**: with *coniectum*. **75. pressit**: 'pressed

home.' **retro eunti**: sc. *serpenti*. **76. pariter cum r bore**: the point of the spear went through the dragon's ne into the tree.

79. Pallas: the special patroness of heroes. **mot supponere terrae**: = 'to stir the ground and place und (the surface).'

Page 111. **81. presso aratro**: = 'by sinking a plow' ir the earth. **82. humi**: B. 232, 2; A. 258, *d*; H. 462, **iussos**: 'as bidden.' **mortalia**: 'of men.'

83. maius: see N. to p. 53, l. 29. **84. acies**: 'poir **85. picto**: 'gay-colored.' **88. festis**: theatrical perfor ances were given on holidays, in connection with religious ce brations. **89. signa**: 'figures' on the curtain. The rol of the stage-curtain was set in the front of the stage; not, to-day, above it. At the beginning of a play the curtain w let down; and when drawn up, being unrolled from the botto first the heads of the figures painted on it would appear, th the other parts.

90. placido tenore: 'with steady motion.' **91. Tot** i. e. *signa*. **imo in margine**: = 'at the lower edge,' 'at very bottom' of the curtain.

93. cape: sc. *arma*. **94. civilibus**: here for *fratern* or *fratrum*. **95. rigido**: with *ense*. **96. ferit**: supply subject from *unus*, l. 93. **iaculo eminus**: '(struck) by pike (hurled) from a distance.' **97. dederat**: sc. *illum*, ferring to the one who had spoken. **longius**: = *diuti* **98. auras**: for *animam*. The description suggests the lir in Campbell's "O'Connor's Child":—

> "Another's sword has laid him low,
> Another's and another's;
> And every hand that dealt the blow,
> Ah me! it was a brother's!"

99. Exemplo pari: 'in like manner.' **100. Marte**: *bello*, the god of war being put for war itself. **102. matrem** Earth, from whom they had sprung. Cf. N. to p. 93, l. 2: **103. Quinque**: '(only) five'; abl. abs. **Echion**: = 'Vip man.' The other four, according to Apollodorus (Bibliothec III. IV. 1), were *Oudaios*, 'Earthly-man'; *Chthonios*, 'Eart man'; *Hyperēnor*, 'Haughty-man'; and *Pelōr*, 'Monster.'

104. sua: *arma.* **humo**: = *in humo*, for *humi*. Cf. l. 82, d N. **105. fidem**: 'assurance.' **106. Hos operis comi-s**: 'these (five) as helpers in his work' of building the city hebes. **Sidonius hospes**: Cadmus. Why so designated? **7. Phoebeïs**: trans. as if *Phoebi*. See lines 4–7.

Page 112. 109. Exsilio: '(though) in exile.' **ultima es**: i. e. *ultima dies vitae.* **110. dici . . . debet**: *et nemo bet dici beatus ante obitum supremaque funera* ('and the last es of burial'). The poet hints at the misfortunes which ouded the last days of Cadmus and Harmonia (cf. N. to l. 1), hich he narrates after this selection. The thought was per-ps suggested by Solon's warning to the proud Croesus, who d asked him about happiness (Herodotus, I. xxxii.): 'Croesus, you ask me about human affairs — me, who know that the vinity is always jealous and fond of troubling? For in the urse of a long time men may see many things that they ould not like to see, and experience many things that they ould not like to suffer. . . . We must look to the end of erything to see how it will turn out; for in the case of any, the deity, after having granted them a happy estate, ith upturned them root and branch.'

8. Metamorphoses, III. 597–691.

"The threads our hands in blindness spin
No self-determined plan weaves in;
The shuttle of the unseen powers
Works out a pattern not as ours."

Whittier: Overruled.

1. petens Delon: i. e. on the way to Delos. Acoetes is eaking in the presence of Pentheus, who was the successor Cadmus, it is said, in the government of Thebes, being e son of Echion (see p. 111, l. 103) and Cadmus's daughter, gave. One day Bacchus in his wanderings came to Thebes, d amid wild enthusiasm began to teach the people how to lebrate his sacred rites. Pentheus, enraged at the innovation, ve orders that the leader in the new orgies should be brought fore him. Bacchus could not be found, but Acoetes, one of s companions, was made captive and led into the king's pres-ce. Pentheus intimated to Acoetes that he must die, as a

warning to others; but asked him to tell, before being put t death, why he followed in the train of Bacchus. Acoetes witl out trepidation related the story of his humble birth and se faring life; finally how he shipped as steersman with a cre that tried to make a slave of Bacchus (as described in the tex and were changed into dolphins, he alone being safe; and ho he resolved ever after to devote himself to the service of tl god. This tale of the might of Bacchus did not move tl king, who bade his attendants to slay Acoetes with the mo cruel tortures. But as these were preparing, the prison doo flew open, the manacles of their own accord dropped fro Acoetes's hands, and he went forth free to join his band. So after this, Pentheus concealed himself on Mt. Cithaeron in ord to witness the sacred rites, and was espied by a band of w men frenzied with the Bacchic worship. Thinking him a wi beast, they attacked him, his own mother leading them o and tore him limb from limb. The story of Bacchus and t mariners forms the theme of one of the finest of the Home hymns. It is also illustrated on a curious ancient vase Berlin, and in the frieze of the celebrated choregic monume of Lysicrates, at Athens. (A reproduction of the vase-paintii with a graceful translation of the Homeric hymn by Andr Lang, may be found in the "Magazine of Art" for Augu 1886.)

Ciae telluris: the island Ceos, one of the Cyclades, situat a few miles east of the southeast corner of Attica.

2. Applicor: = 'I direct my course,' i. e. the course of t ship, Acoetes being steersman. **dextris remis**: with the o on the right side of the ship. **adducor litora**: = 'I ma the shore;' *litora* is governed by *ad-*, and the verb is used flexively. B. 256, 1; A. 111, *a*; H. 465.

3. Doque leves saltus immittor: 'with a few light le I reach.' How lit.? **5. exsurgo**: from slumber. **infer** 'that (my men) bring.' **6. ad undas**: to a spring, wh they would find fresh water. **7. Ipse . . . Prospicio**: i. *Ipse speculor ab alto colle, quid ventus mihi polliceatur.*

9. Adsumus en: 'See, here we are!' **10. Ut put praedam nactus**: 'in the belief that he has secured boo How lit.? In other accounts the mariners are represented pirates. The capture or stealing of men in order to sell th

to slavery was a common practice in ancient piracy. **11. virgineā formā**: in works of art Bacchus was often represented with graceful figure and delicate features. See Baumeister's "Denkmäler des Klassischen Altertums," vol. i., pp. 430–446. **3. sequi**: = *sequi posse*. **15. numen**, etc.: cf. n. to p. 87, l. 56. **17. faveas**: sc. *nobis*. **18. His**: the sailors who had taken the god captive; spoken with a gesture. **mitte precari**: = *desine precari*; 'Quit praying for us.' **). quo**: = *quam qui*: sc. *erat*. **conscendere**: B. 333; A. 533, II., 3. **20. prenso rudente**: 'having caught hold of a rope.' **21. Hoc**: 'this' utterance; sc. *probat*. **proe tutela**: = *proreta*, 'the under-pilot'; an officer stationed in the prow, having charge of the tackle, and ranking in authority next to the steersman.

Page 113. 22. requiemque modumque: 'pause and rate' of motion. Epopeus kept time for the rowers 'with his voice.' In Roman vessels speed was regulated by the tick of a hammer. A graphic imaginary description of the Roman galley and galley-life is given in Wallace's "Ben-Hur," Book III. **3. remis**: for *remigibus*, by metonymy. **24. omnes alii**: sc. *probant*. **25. sacro pondere**: of the god, being forcibly brought on board. **pinum**: for *navem*; cf. p. 82, l. 7. **26. pars hic mihi maxima iuris**: 'I have here the chief authority,' as largest owner in the ship and as steersman. **29. Exsilium**: in apposition with, and explaining, *poenam*. **caede**: 'murder.' **0. mihi — guttura**: trans. 'my throat.' B. 188, 1, N.; A. 235, *a*; H. 384, 4, N. 2. **resto**: = *resisto*. **iuvenali**: i. e. strong. **31. excussum misisset**: sc. *me*; 'he would have knocked me out (of the ship) and hurled me.' **si non**: in prose, *nisi*. **33. turba**: *nautarum*. **34. fuerat**: i. e. he whom they had found; trans. as if *erat*. **solutus Sit**: B. 307, 1; A. 312; H. 513, II. **35. aque**: *et ab*. **36. Quis clamor**: 'what uproar (is this)?' **Quā ope**: trans. as if *cuius ope*. **dicite**: sc. *mihi*. **38. quos . . . velis**: *ede eos portus* (i. e. *eum portum*) *quos contingere velis*. **39. sistēre**: fut. **40. Naxon**: B. 182, 2, *a*; A. 258, *b*; H. 380, 2, 2). As the wine of Naxos was of unusual excellence, the worship of Bacchus flourished there. **1. domus**: *not* 'house.'

42. fallaces: *fallaces* (*nautae*). **43. Sic fore**: 'that shall be thus,' as Bacchus desires. **me**: as steersma **dare vela**: i. e. *ventis*, the phrase meaning simply to embar Cf. N. to p. 84, l. 44. **carinae**: for *navi*; 'painted' p haps in stripes, the word *pictae* implying more than one col **44. Dexterā**: as one sails from Ceos eastward, Delos lies the left, Naxos 'on the right.' **Dextrā lintea danti**: i. steering to the right.

Page 114. **46. Laevam pete**: i. e. *laevam partem pete*, 'steer to the left,' towards Delos (see l. 1). **nutu**: towa the left. **48. Obstipui**: i. e. at the duplicity of the sailo who could thus promise one thing and do another. **mod ramina**: pl. because in ancient ships the steering was done means of two large paddles, let down into the water one each side of the stern. The rudder did not come into use the thirteenth century. **49. ministerio scelerisque artisqu** 'from abetting the crime by my skill' as steersman. How li **50. agmen**: i. e. *turba* (l. 33). **51. scilicet**: ironic **52. subit**: to the steersman's place. **53. diversa**: = 't opposite direction,' towards Delos. **relictā**: i. e. havi abandoned (the course toward) Naxos.

54. illudens: 'in mockery,' knowing his own power. **mo denique**: = 'then for the first time.' **55. Senserit**: B. 3 1; A. 312; H. 513, III. **aduncā**: see N. to *curvae*, p. 90, l. 1 **56. flenti**: '(one) weeping.' **haec litora**: of Delos, p haps already in sight; the thought is, 'these are not the sho which you promised.' **57. mihi**: = *a me*. **58. vestr** we should say, 'of yours.' **59. iuvenes**: '(being) youth i. e. strong; in contrast with *puerum*, 'a (weak) lad.'

60. flebam: trans. by progressive plup. B. 260, 4; A. 277, H. 469, 2. **62. Per . . . fide**: *Nunc adiuro tibi* (*Penth per deum* (*Bacchum*) *ipsum — nec enim est* ('for there is no *deus praesentior illo — me tibi referre tam vera quam s maiora fide veri* ('things as true as they are beyond belief truth'). **64. Stetit**: 'stood still.' **65. teneret**: sc. *e* (*navem*).

66. verbere: 'movement.' **67. deducunt**: 'unfurl.' ancient vessels the sails were unfurled from above; now th are drawn up from the yards. **geminā ope**: *ope et remor et velorum*. **68. hederae**: sacred to Bacchus. See N. p. 83, l. 18. **69. distinguunt**: 'adorn.'

0. **frontem**: why acc.? **71. Pampineis velatam fron-**
is hastam: the *thyrsus*, a pole carried by Bacchus and his
chippers, wrapped at the head with leaves of the vine or of
gathered into the shape of a cone. It is called a spear,
use it was said that Bacchus turned the *thyrsi* into effective
pons by placing an iron point in the midst of the leaves.
2. **Quem**: B. 144, 3; A. 263, N.; H. 569, II., 1. **simu-**
a inania: the tigers and panthers, as well as the lynxes,
'phantom forms,' conjured up to terrify the sailors. These
nals were sacred to Bacchus, and were sometimes repre-
ed as drawing his chariot.

age 115. 74. Exsiluere: *ex-*, 'out' of the ship into the
viri: not all at once; see lines 80, 83. **76. expresso**
ae curvamine: = 'with the curve of his back arching out-
als,' as he became a dolphin. **77. Incipit**: sc. *dicere*.
ncula: 'wonderful form.' **78. loquenti**: sc. *ei* (why
?); trans. with *erat*, 'as he spoke he began to have.'
trahebat: 'was taking on.' Our poet has forgotten that
dolphin has no scales.
1. In . . . vidit: i. e. *vidit suas manus reflecti in breve*
bcium.
4. trunco: 'deprived of limbs.' **85. falcata**: see N. to
ervo, p. 53, l. 29. **87. multā aspergine rorant**: = 'they
plash the water in a shower of drops.' **89. In chori spe-**
ie: = 'like a throng of dancers.'
1. De modo viginti: sc. *viris*. Cf. p. 91, l. 161, and N.
2 solus: the only one not transformed into a dolphin.
'a dum: sc. *me*. **93. meum**: in our idiom, 'master of
y lf.' **94. Diam tene**: *tene cursum* (*ad*) *Naxon*. See
and N. **95. sacris**: 'sacred rites.'

9. Metamorphoses, IV. 55–165.

"*Here may ye seen, what lover so he be,*
A woman dar and kan as wel as he."

Chaucer: Legende of Goode Women.

age 116. 1. Pyramus: the tale of Pyramus and Thisbe
prently of oriental origin, is given in full by no ancient
Tr except Ovid. In English literature it has a more promi-

nent place. It is told at length by Chaucer, who follows poet closely, in the "Legende of Goode Women"; and it i forth by Shakspeare in "Midsummer Night's Dream," as

> "A tedious brief scene of young Pyramus
> And his love Thisbe: very tragical mirth."

Ovid's narration is alluded to not infrequently by other En writers, and has been parodied in recent times by the h ous poet J. G. Saxe.

2. Altera praelata puellis: i. e. *venustate* or *pulchritu* the expression being varied for *Altera pulcherrima* (or *j sissima*) *puellarum*. **3. altam — urbem**: Babylon, 'lofty' walls of brick were famous. Herodotus reported th about 335 feet in height. **5. gradus**: sc. *amoris*.

6. Taedae iure: = 'in lawful wedlock.' Cf. N. to l. 26. **coissent**: why subj.? **7. vetuere**: sc. **patres**: in ancient times questions of marriage, together matters of dowry, were commonly settled by the **Quod**: the antecedent is the clause *Ex . . . ambo*. **aequo**: trans. by an adv. **9. Conscius omnis abest**: is no need of a go-between. **10. Quo magis — magi** *quo magis — eo magis*, 'the more — the more.' B. 22 250, R.; H. 423.

11. Fissus erat . . . utrique: *Paries communis u domui fissus erat tenui rimā, quam duxerat* (freely, ' had run through it') *olim, cum fieret* (= *cum struer* **13. nulli**: = *a nullo*. **14. primi vidistis**: cf. N. to l. 5. **15. vocis fecistis iter**: *fecistis id* (*vitium*) *iter* B. 177, 1; A. 239, *a*; H. 373, 1.

18. In . . . oris: = 'and each had caught the other's breath.' **20. Quantum erat**: 'how small a thing it be.' B. 304, 3; A. 311, *c*; H. 476, 5. **toto cc iungi**: i. e. 'to be wholly with each other.' **21. h nimium**: *si hoc nimium esset*. **vel**: sc. *ut*, 'that **pateres**: i. e. wide enough. **22. debere**: in trans. *hoc* as obj., referring to the following clause.

24. diversā sede: = 'being in different places.' **25 noctem**: 'at nightfall.' **parti . . . contra**: *dedere quisque suae parti* ('to his own side' of the wall), *non nientia contra* ('which did not go through to the o side').

Page 117. 27. nocturnos ignes: *stellas.* **29. coiere**: ns. with 'when.' Cf. p. 96, l. 32, and N. **30. Multa esti**: 'having uttered many complaints.' B. 176, 2, *b*; A. 8, *b*; H. 371, II. **33. Neve . . . Nini**: *et ut, ne eis spantibus in lato arvo errandum sit* ('that they need not wander at random'), *conveniant ad busta Nini.* **34. busta**: *bustum.* It was said that Semiramis built in honor of nus an immense burial mound, some distance from Babylon (Diodorus Siculus, II. VII. 1, 2).

37. placent: *eis.* **lux**: i. e. 'daylight.' **39. Callida**: 'yly.' B. 239; A. 191; H. 443. **40. suos**: her mily. **adoperta**: with a veil, designated by *velamina* (l. 47), *amictus* (l. 50), *vestem* (l. 53). **vultum**: cf. p. 89, l. 101, and N. **41. dictā**: 'appointed.' **42. faciebat**: *eam.* **Venit . . . rictus**: *ecce, leaena venit, oblita* (not *oblīta*) *rictus spumantes recenti caede* (= *sanguine*) *boum.* **Depositura**: 'in order to,' etc. B. 337, 4; A. 293, *b*, 2; H. 549, 3.

45. ad: in our idiom 'by.' **47. fugit**: here *fŭgit*, but in l. 46 *fūgit*. Why? **velamina**: cf. N. to *lumina*, p. 79, l. 10. **fonte sine ipsā**: 'by the spring, without (Thisbe) herself.'

Page 118. 56. nocens est: 'is the guilty (one).' **miseranda**: cf. p. 92, l. 195, and N. **57. qui iussi venires**: *ut*, 'who bade you come.' A. 204, *a.* **58. prior**; used instead of *primus*, because only two persons are referred to. **Ibstrum**: = *meum.* **60. O quicumque — leones**: 'O all ye lions that.' Cf. p. 89, l. 99, and N. **61. timidi est**: 'is the part of a coward.' B. 198, 3; A. 214, *d*; H. 401. **ctare necem**: i. e. not to have the courage, when wishing for death, to take one's own life. Suicide was encouraged by the Epics.

62. pactae arboris: cf. *dictā sub arbore*, l. 41. **63. notae**: *vestī.* **65. Quo . . . ferrum**: *et ferrum, quo accinctus erat, demisit in ilia.* **66. traxit**: sc. *id.*

67. humo: see N. to p. 111, l. 104. **70. ictibus**: 'with gs' of water. **71. Arborei**: = *arboris.* See l. 35.

76. Quanta . . . gestit: *gestit narrare* (*suo amanti*), *quanta *ricula vitaverit.* **77. visā in arbore**: = 'in the tree as she looked at it.' How lit.? **78. facit**: sc. *eam.* **pomi**: 'the fruit'; for *mororum.* **an**: trans. 'whether'; in full, *rum haec sit arbor pacta, an non.*

Page 119. 79. videt: by the light of the moon; see l. **80. retro pedem tulit**: 'she stepped back.' **ora**: 'fa **81. instar**: why not acc.? Trans. 'like.' B. 198, 2; A. 223 H. 398, 4. **82. summum stringitur**: 'its surface is ruffl **83. suos amores**: for *suum amantem*. So often in Eng "love" is similarly used, as in Spenser's "Epithalamion":-

> "Open the temple gates unto my love!
> Open them wide that she may enter in."

84. indignos: i. e. which deserved not such treatm **claro plangore**: 'with clear-ringing shriek.' **85. con** why acc.? **86. cruori**: B. 358, 3; H. 385, 3. **87. fig** 'pressing.' **88. mihi**: B. 188, 2, *d*; A. 229, *c*; H. 385, 4 **89. tua**: emphatic, 'your own.' **90. iacentes**: 'droopin

91. Ad nomen Thisbes: Pyramus, so near death, resp not to the mention of his own name, but to that of This **92. visā illā**: trans. 'having seen her.' **93. Quae**: she.' Cf. p. 80, l. 24, and N. **94. ebur**: 'ivory (scabba **95. et mihi**: = *mihi etiam;* with *Est*, 'I too have.' **unum Hoc**: 'for this one deed.' **96. hic**: *amor*. **97. stinctum**: sc. *te*. **98. Qui . . . revelli**: i. e. *et tu, qui morte solā a me revelli poteras, nec* (='not even') *morte po a me revelli.*

100. Hoc: acc. B. 178, 2; A. 239, *c*, R.; H. 374, 1. T 'Let this request be made of you.' **amborum ver** we should say, 'in the name of both' of us. **101. m** voc. though the form is nom.; 'mine and his.' B. 17 H. 52, 2. **parentes**: = *patres;* see l. 7 and N. **102** . . . **eodem**: i. e. *ut non invideatis* (='that ye will grant') *eos, quos certus amor iunxit, quos novissima hora iunxit, componi* ('be laid at rest') *in eodem tumulo*. **104 quae arbor**: *tu, O arbor, quae*. **105. duorum**: sc. *corp*

Page 120. 106. Signa: 'marks.' **109. caede**: i. e. *rami*. **111. color ater**: the fruit of the common Euro mulberry is of a purplish-black color, yielding a dark red j The Chinese mulberry, now grown in some parts of Am for the nurture of silk-worms, bears a fruit almost whi color; that of the native American variety is deep red.

112. rogis: dat.; with *quod superest* = *id quod e reliquum est*. See N. to p. 60, l. 2.

10. Metamorphoses, IV. 432–462.

"That mysterious realm, where each shall take
His chamber in the silent halls of death."

Bryant: Thanatopsis.

. **via**: to the Underworld. Juno (Hera), having become ry at Athamas, son of Aeolus, and Ino, goes down to the lerworld in order to request the Furies to torture them. Furies obey, driving Athamas and Ino mad. **funestā** : the yew-tree was associated with death and the Underd because of its poisonous berries.

. **silentia**: see N. to p. 92, l. 185. **3. umbrae recentes**: *novi manes* below, shades of those who had recently died. **llāc**: i. e. over the Styx, across which Charon was said to vey the dead. See pp. 35, 47. **functa sepulchris**: cf. N. p. 61, l. 31. Those who had not had proper rites of burial, as said, must wander a hundred years on the banks of the before they would be carried across.

. **novi . . . Ditis**: *et novi manes ignorant, quā sit iter, quā (iter) ducat ad Stygiam urbem; ubi sit fera regia nigri Dis.* **6. Stygiam urbem**: mention is often made of the s of Hades and of the palace of Pluto; but the 'city' of the lerworld appears to be an invention of our poet. **7. nigri**: N. to *atris*, p. 61, l. 27.

. **Ut . . . terra**: *ut fretum* (= *mare*) *accipit flumina de totā ā.* **10. ulli populo**: 'any (number of) people.' **11. guus**: '(too) small.'

3. celebrant: why not sing.? **imi**: i. e. of the Underld. **14. antiquae vitae**: 'of their former life.' See N. p. 56, l. 58.

5. Sustinet: 'takes it upon herself.' See N. to l. 1. **Tantum . . dabat**: Juno's anger made her forgetful of dignity of her position as queen of heaven, which should e prevented her from entering the Underworld.

Page 121. 17. Quo simul: cf. p. 95, l. 5, and N. **18. Inuit**: 'creaked.' **19. sorores Nocte genitas**: the Furies, according to Aeschylus were daughters of Night (*Nyx*). **numen**: appropriately used of the Furies taken together, ause, though more than one in number, they were repre-

sented as acting always with a single purpose. **21. Car**
ris: Tartarus, the part of the Underworld where the m
wicked are punished. See Vergil's Aeneid, Book VI., 578–6
adamante: i. e. *seris firmissimis*.

23. Quam simul: trans. as if *et simul ac eam*. **24. sed**
Scelerata vocatur: '(the place) is called the home of wick
ness,' because sins are there punished. **25. Tityos**:
Vocab. **lanianda**: i. e. *a vulture*. **26. Tibi**: = *a*
27. arbor: i. e. *in quā sunt fructus dulcissimi*. **28. urg**
up the hill. **ruiturum**: 'doomed to rush down again.'
Longfellow ("The Masque of Pandora"):—

"With useless endeavor,
Forever, forever,
Is Sisyphus rolling
His stone up the mountain!

Immersed in the fountain,
Tantalus tastes not
The water that wastes not!

Through ages increasing
The pangs that afflict him,
With motion unceasing
The wheel of Ixion
Shall torture its victim!"

29. Volvitur: upon a wheel. **se sequitur fugitque**:
the wheel goes round. **30. suis patruelibus**: sc. *letis*,
the death of their cousins.' **31. Adsiduae**: trans. as a
repetunt: *re-*, 'again.' **Belides**: the Danaids (*Danaid*
called by Ovid Belides, from their grandfather Belus, were
fifty daughters of Danaus, son of Belus. They were sought
marriage, the story ran, by the fifty sons of Aegyptus, Dana
brother. Danaus, having left his native land Phoenicia,
came king of Argos, whither he was followed by the ea
suitors. Having received information from an oracle that t
were plotting against him, he gave them his daughters inde
but provided each of the maids with a sword, and instruc
them to slay their husbands while sleeping. All save
obeyed, and were punished in the Underworld by being obli
to collect water for ever in vessels full of holes.

11. Metamorphoses, IV. 614 *et seq.*

"*Lo, in such way Medusa's head was tried!*"
Morris: The Doom of King Acrisius.

Page 122. 1. Viperei spolium monstri: the head of Medusa, also referred to as *Gorgonei capitis*, l. 4.

2. **Perseus**: Phorcus and Ceto (*Phorkos* and *Kētō*), divinities of the sea, had three daughters, Sthenō, Euryalē, and Medūsa, who were together known as the Gorgons (*Gorgones*), or Phorcides. Of these the first two were endowed with immortality; but Medusa was mortal, being a most beautiful maiden with fair long hair. One day she committed a sin in a temple consecrated to Minerva, and the angry goddess transformed her flowing locks into writhing serpents, which were so terrible to look on that any one who might see them was at once turned to stone. Perseus and his mother Danaē, cast adrift from Argos, were living at the court of Polydectes, ruler of the island Seriphus. He for certain reasons wished to get the youth out of the way; so he bade Perseus go fetch him the head of Medusa, thinking that from such a quest no one could come back alive. As the young hero was pondering in what way he might carry out his commission, Minerva appeared to him with encouraging words, and gave him a shield burnished like a mirror, in which he might see the reflection of the Medusa without himself being turned to stone. Mercury (Hermes) also furnished him a scimitar, or falchion (Harpē; see cut on p. 253), which never failed in its stroke, while the Nymphs provided him with winged sandals that would carry him through the air; with a wallet, or enchanted sack, in which the Medusa's head, when taken, could be carried; and with the cap of Pluto, the putting on of which made the wearer invisible. Thus armed, Perseus went to the far west where the Gorgons dwelt. There he slew Medusa, put her head in the wallet, and set out for home through the air. On his way he made use of the monster's head in turning Atlas, who had refused him hospitality, into a mountain (lines 1–42), and set the maid Andromeda free (lines 43–128). Having done many other wonderful deeds Perseus finally gave back the winged sandals, cap, and scimitar, and presented the Medusa's head to Minerva, who

placed it on her shield. The story of Perseus is well told prose by Kingsley in his "Greek Heroes," and in verse by W liam Morris in the "Earthly Paradise," under the title "T Doom of King Acrisius." **alis**: *talaribus*, the winged sand

3. Libycas harenas: Perseus went across Africa on his home from the far west. **victor**: over Medusa. **5. a mavit in**: = 'endowed with life and changed into.' Thus poet accounts for the number and deadly poison of the serpe in Africa. **6. infesta**: 'made unsafe.'

10. Evocet: B. 293, III., 2; A. 328; H. 519, II., 2. **d nos**: 'of day.' See N. to p. 96, l. 32.

11. hominum: dep. on *cunctos;* a partitive genitive in fo but not in sense. A. 216, *b*; H. 397, 3, N. 4. Trans. as if *h nes*. **12. Iapetionides**: scanned *Iăpĕtĭŏnĭdēs*. Why is A so named? See Vocab. **Ultima**: on the west. The nc western part of Africa is meant, a region about which Greeks and Romans had very indefinite notions. **13. F sub hoc**: 'under him as king.' **pontus qui . . . exc axes**. See p. 97, lines 53–54, and N.

15. greges: of sheep. **illi**: force of the dat.? **16. cinia**: trans. as if *vicini*. Cf. p. 106, l. 5, and N. The mea is that the sway of Atlas was limited in no direction by presence of neighboring peoples. **18. Ex auro**: i. e. *au aurea*. **poma**: i. e. *Hesperidum;* the three golden ap which had been given to Hera, at the time of her marriag Zeus, by Gē. They were said to be guarded in a beau garden, in the far west, by fair maidens called the Hesperi According to one form of the myth the Hesperides daughters of Atlas, and called Atlantides. In protecting apples they were helped by the dragon Ladon (see N. to p l. 123), who was slain by Hercules, the fate-appointed pluck the golden fruit. Cf. p. 40. The whole story is gracefully forth in Morris's "Earthly Paradise," under the title " Apples of the Hesperides."

20. generis auctor: = 'father.' **21. rerum**: for *re gestarum*, 'deeds.' **nostras**: *meas res* (*gestas*). **22. spitium**: cf. N. to p. 84, l. 56. **ille**: Atlas. **23. Sc sortem**: cf. p. 93, l. 217, and N. **Themis Parnasia**: The when giving oracles at Delphi. See p. 91, l. 157, and **24. quo**: *quo* (*tempore*). **tua Arbor**: the tree on w

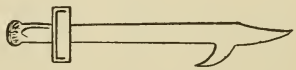
were the golden apples; called *tua*, because in the territory ruled by Atlas. **25. hunc praedae titulum**: i. e. the fame to be won by taking the apples as booty. **Iove natus**: trans. 'a son of Jupiter'; refers to Hercules.

Page 123. 26. Id: the fulfilment of the prophecy. **27. draconi**: Ladon. See N. to l. 18. **29. Huic**: *Persei*. **ne . . . rerum**: i. e. *ne gloria tuarum rerum* (*gestarum*) *tibi longe absit* ('be far from thee' = 'be of no avail,' a threat of violence). **32. Cunctantem**: sc. *eum*.

33. inferior: sc. *Perseus*. **34. At quoniam**: 'Well, since,' etc. **parvi**: 'of small account.' B. 203, 3; A. 252, *a*; H. 404, and N. 1. **35. Medusae**: dep. on *ora*. **36. retro versus**: that he himself might not behold the Medusa's face and be turned to stone. **protulit**: from the wallet in which it was carried. See N. to l. 2. **37. Quantus erat**: 'Great as he was.' **factus**: sc. what? **40. Ossa lapis fiunt**: the reverse of the process described p. 94, l. 245. **partes in omnes**: 'on all sides.' **41. omne . . . in illo**: cf. p. 33. In another form of the story (cf. Hyginus, Fab. 150) Atlas is said to have led the Titans in their attack upon heaven, and on this account to have been compelled to bear the sky (some say the earth and the sky) upon his shoulders.

> "Dan Perseus, borne of heavenly seed
> The faire Andromeda from perill freed."
>
> SPENSER: The Ruins of Time.

43. Hippotades: Aeolus (see p. 31), who was said to keep the winds, when not at large, confined in a strong cavern. **44. Admonitor operum**: 'summoner to toil.' **45. Pennis**: = *talaribus* of l. 47. See N. to l. 2. **ille**: Perseus. **46. Parte ab utrāque pedes**: for *utrumque pedem*. **telo unco**: the falchion (Harpē) given him by Hermes. The adj. is explained by the accompanying illustration, from a painting at Pompeii. **48. circum**: adv. **49. Cephēa arva**: Aethiopia, so named from its king, Cepheus.



HARPE, the weapon loaned by Hermes to Perseus.

50. Illic . . . Ammon: *Ammon iniustus* (trans. as adv.) *iusserat immeritam Andromedan illic* (in Aethiopia) *pendere poenas maternae linguae.* Cepheus, king of Aethiopia, and his fair queen Cassiope, had a daughter, Andromeda, of rare beauty. Once Cassiope rashly boasted either that she herself or that her daughter (some say one, some the other) was more beautiful than the Nereids. The slighted goddesses appealed to Poseidon (Neptune) for vengeance. He listened to their petition and sent a devastating flood over Aethiopia, and caused a terrible sea-monster, following in the wake of the flood, to prey upon the land, devouring every living thing that it could reach. Cepheus sent to consult the oracle of Jupiter Ammon in the African desert, inquiring what could be done to appease the wrath of the divinities. Word came back that the plague of the land would cease only if Andromeda were given up to the sea-monster. Forced by the clamors of the people, the sad parents carried out the condition named by the oracle, and chained the girl to a cliff overhanging the sea, where the monster might find her. Just as he was approaching to claim his prey, Perseus appeared and slew him with the unerring blade of Hermes. The hero gave the maid back to her parents, only to receive her himself in marriage and carry her away to Greece to be his queen. Immense bones of a skeleton forty feet in length, supposed to be those of the sea-monster slain by Perseus, were dug up near Joppa in Judaea (where the scene of the rescue, in one form of the myth, is laid), and carried to Rome in the first century B. C., where they were shown as a wonder by M. Scaurus (Pliny, Naturalis Historia, IX. v. 11). The sacrifice and rescue of Andromeda form the theme of Kingsley's poem, "Andromeda."

Page 124. 52. Quam simul — Vidit: = *et simul ac — eam vidit.* **bracchia**: why acc.? **53. nisi quod**: 'except that.' **55. Marmoreum . . . opus**: = *arbitratus esset illam fuisse signum marmoreum.* **inscius**: without knowing who the maid was. **ignes**: *ignes amoris.*

58. stetit: on the earth, near Andromeda. **digna**: sc. *tu*, voc. **59. requirenti**: sc. *mihi.* **tuum**: sc. *nomen.*

63. quod potuit: = 'the only thing she could do.' **64. Saepius . . . Indicat**: i. e. *ne videretur nolle fateri sua* (emphatic, 'her own') *delicta, illo* (*Persei*) *saepius instanti* ('insisting,'

urgent') *indicat suum nomen et nomen suae terrae, et quanta fuerit fiducia pulchritudinis matris.* See N. to l. 50. **67. nondum memoratis omnibus**: = 'before the whole had been told.' **68. ponto Imminet**: 'hangs over the deep' with uplifted head and breast. Kingsley ("Andromeda") thus describes the monster's approach: —

> "Onward it came from the southward, as bulky and black as a galley,
> Lazily coasting along, as the fish fled leaping before it:
> Lazily breasting the ripple, and watching by sandbar and headland,
> Listening for laughter of maidens at bleaching, or song of the fishers,
> Children at play on the pebbles, or cattle that pawed on the sandhills.
> Rolling and dripping it came."

70. Genitor: Cepheus. **71. iustius illa**: 'she (Cassiope) with better reason' (i. e. sad). Why? **72. auxilium**: sc. *ferunt.* **73. vincto**: to the cliff. **74. hospes**: Perseus. **Lacrimarum**: you may have time enough for weeping hereafter; but for the work of rescue, "'twere well it were done quickly." **76. peterem**: in marriage. **77. ausus**: = 'one who has dared.' **78. gener**: '(as) son-in-law.'

Page 125. 79. Dotibus: 'advantages' just mentioned, descent from Jupiter and power of flight. **et**: 'also.' **faveant**: B. 310, II.; A. 314; H. 513, I. **80. Ut . . . paciscor**: *paciscor ut, servata* ('if saved') *meā virtute, illa sit mea;* spoken to the parents.

81. Accipiunt: the subject is *parentes.* **legem**: 'condition.' **82. super**: here adv. **dotale**: 'as dowry.' The giving of a dower with the bride in ancient times was universal. **83. velut . . . lacertis**. *velut navis concita* (= 'in rapid motion'), *acta sudantibus lacertis iuvenum, sulcat aquas praefixo rostro.* **85. Sic . . . scopulis**: = *Sic fera dimovit undas impulsu pectoris, et aberat scopulis* (where Andromeda and Perseus were) *tantum*, etc. **86. torto**: 'whirled' through the air. **87. plumbo**: leaden bullets were used as sling-shots. **caeli**: partitive gen. dep. on *quantum* (with *tantum*, 'as much space as'); but trans. with *medii* as if *in medio caelo.* **88. iuvenis**: Perseus. **89. in aequore summo**: 'on the surface of the sea.'

91. Iovis praepes: the eagle, sacred to Jupiter. **92. Phoebo**: = *Soli;* the snake is sunning itself. **93. Occupat aver-**

sum: 'seizes from behind.' **retorqueat**: force of *re-*? **95. inane**: poetic for *aëra*. **96. pressit**: the subject is *Inachides*, i. e. Perseus. Why so called? **frementis**: sc. *illius*; trans. 'of the roaring monster.' **97. curvo tenus hamo**: 'as far as the curved hook,' *not* 'as far as the hilt.' See illustration on p. 253. **98. laesa**: sc. *fera*. **99. subdit, Versat**: sc. *se*.

102. patent: = 'they lie exposed.' **104. falcato ense**: see l. 46 and N. **105. puniceo**: with *sanguine*. **106. pennae**: see N. to l. 45.

Page 126. **107. Nec**: = *et non*. **bibulis talaribus**: Perseus feared that his light winged sandals might become drenched and unserviceable if he should fly too near the bleeding monster. **109. exstat, operitur**: the rock rises above the water when it is calm, but is covered when there is a storm. **110. prima**: with *iuga*, in the sense of 'projecting points.' **111. repetita**: 'assailed again and again.'

112. cum plausu clamor: = *plausus et clamor*; hence with *implevere*, for *implevit*. B. 254, 4; A. 205, N.; H. 461, 4. **113. Gaudent . . . pater**: i. e. *Cassiope et pater Cepheus gaudent et salutant Persea generum* ('as son-in-law'), *et fatentur eum esse auxilium servatoremque suae domus*.

118. Laevum, dextrum: sc. *focum*. **Mercurio**: an altar was erected to Mercury, because the monster was slain with the weapon furnished by him. **bellica virgo**: Minerva, to whom sacrifice was offered because she was the patron of our hero. Her altar was given the place of honor, on the right, because she ranked nearer to Jupiter than Mercury. **119. Ara Iovis**: why would Perseus erect an altar in honor of Jupiter? **120. Alipedi**: = *Mercurio*.

121. et: we should say 'as.' **facti**: the destruction of the sea-monster. **122. Indotata**: Perseus, in a manner worthy of a true man and a hero, rejects the dower promised (l. 82). **rapit**: suggests the Roman custom of the bridegroom seizing the bride and carrying her across the threshold, a part of the marriage ceremony. **taedas**: cf. N. to p. 61, l. 26. **123. Praecutiunt**: at the head of the wedding procession. **ignes**: on the altars. Wedding ceremonies were accompanied by religious rites.

12. Metamorphoses, V. 385 *et seq.*

> "*That fair field*
> *Of Enna, where Proserpin gathering flowers,*
> *Herself a fairer flower, by gloomy Dis*
> *Was gathered — which cost Ceres all that pain*
> *To seek her through the world.*"
>
> Milton: Paradise Lost, Book iv.

Page 127. **1. Haud . . . aquae**: *Haud procul a moenibus Hennaeis* ('of Henna,' or 'of Enna') *est lacus altae aquae, nomine Pergus.* The city of Henna was situated at the very centre of Sicily, upon the level summit of a high hill. In the region round about were many small lakes, surrounded by woods and by meadows of almost inexhaustible fertility. Flowers bloomed there all the year, in such profusion and with such fragrance, it was said, that in those meadows hounds could not follow a scent. From a very early period Henna was celebrated for the worship of Demeter and Persephone, called by the Romans Ceres and Proserpina (cf. p. 35, and N. to l. 135). The grove and lake (*Pergus*, now *Lago Pergusa*) where Pluto was said to have seized Proserpina, were about five miles south from Henna. In the neighborhood there is a cavern whence, according to local tradition, the king of the Underworld suddenly came forth. The ancient beauty of the region has now in great measure disappeared, owing to the cutting away of the forests. Cf. Freeman, "History of Sicily," vol. i.

2. illo: = *quam ille* (*Pergus*), both Pergus and Caystros being personified. Cf. notes to p. 102, ll. 213–214. Swans are no longer found about the Lago Pergusa. **5. ut velo**: 'as with an awning'; a comparison suggested by the immense awnings stretched over the Roman amphitheatres and theatres on hot days. **Phoebeos**: trans. as if *solis*. **6. Frigora**: 'coolness.' See N. to *lumina*, p. 79, l. 10. **Tyrios**: refers simply to color. Milton has sketched a similar scene ("Paradise Lost," Book iv.):

> "Or the flowery lap
> Of some irriguous valley spread her store,
> Flowers of all hue, and without thorn the rose.
> Another side, umbrageous grots and caves
> Of cool recess . . . Airs, vernal airs,

Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours in dance,
Led on the eternal Spring."

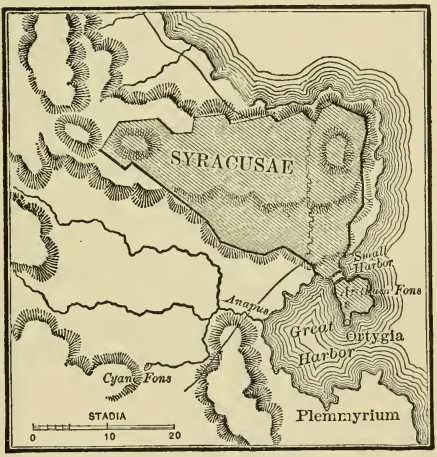
7. Quo luco: 'And in this grove,' about Pergus. **10. aequales**: 'her mates.' **legendo**: sc. *flores*. Why abl.? **11. simul**: here = *eōdem tempore*. **dilecta, rapta**: sc. *est; visa, dilecta, rapta* is perhaps an echo of Caesar's famous *veni, vidi, vici*. The rapid movement of the verse also well suits the sense. **12. Ūsque adeo**: 'even to this degree.' **Dea**: Proserpina. **maesto**: with *ore*. See N. to p. 79, l. 10. **13. matrem**, etc.: i. e. she cried "Mother!" **14. ut**: 'as,' 'since.' **summā ab orā**: 'at the upper edge,' letting out the flowers gathered in the 'fold' or 'bosom' (*sinus*) of her gown. **16. simplicitas**: 'innocence.'

18. currus: for *currum*. **nomine quemque vocatos**: Claudianus, who made the carrying off of Proserpina the subject of an epic poem, gives the names of Pluto's horses (De Raptu Proserpinae, i. 282–284) as *Orphnaeus* ('Steed of Darkness'), *Aethon* ('Fiery'), *Nycteus* ('Nighthorse'), and *Alastor* ('Avenger'). **20. obscurā**: see N. to *atris*, p. 61, l. 27.

21. olentia sulpure: 'reeking with sulphur.' Sulphur is mined in great quantities in several parts of Sicily. **22. Stagna Palicorum**: now *Lago de' Palici*. This celebrated pool lies southeast of Henna, about halfway between Henna and Syracuse. It is hardly five hundred feet in circumference when full, and in dry seasons sometimes the water entirely disappears. As recently described by an accurate observer (Baedeker, "Southern Italy and Sicily," p. 299), "Two apertures (*fratres Palici*) in the centre emit carbonic acid gas with such force that the water is forced upwards to a height of two feet, and the whole surface is agitated as if boiling. Birds are suffocated in attempting to fly across the lake, and horses and oxen experience difficulty in breathing as soon as they enter the water." From extreme antiquity the lake was regarded with peculiar veneration. In the earliest times human sacrifices were offered to the divinities of the pool, and for many centuries an oath in the name of the *Dei Palici* was considered especially binding. Tablets on which oaths were written were thrown into the pool as a test of truth. If they swam on the water,

the oaths were considered right. If they sank, they were thought to give evidence of perjury, and it was expected that punishment of the perjurer by blindness or death would immediately follow. See Freeman, "History of Sicily," vol. i., pp. 517–530.

22. ruptā terrā: 'in a cleft in the earth.' **23. bimari**: an epithet not infrequently applied to Corinth, because of its location between the Ionian and the Aegean seas. **24. posuerunt**: i. e. in later times. **moenia**: the city Syracuse,



PLAN OF SYRACUSE AND ITS ENVIRONS.

which was originally a colony from Corinth. It was situated on a promontory and island (Ortygia) 'between harbors of unequal size,' the "Great Harbor" lying west of the island, the "Small Harbor" being on the east side, in a bay where the island comes close to the mainland. See Plan.

Page 128. 25. Est . . . aequor: *Est aequor, medium* ('between') *Cyanes et Pisaeae Arethusae, quod coit inclusum angustis cornibus.* The 'stretch of sea' referred to is the "Great Harbor" of Syracuse. Into this the spring Arethusa, on the island Ortygia, flows from the east; and from the west the spring Cyane empties into it through the Anapus. See Plan. **Cyanes**: B. 204, 4; A. 218, *c*; H. 399, III.

Pisaeae Arethusae: Arethusa was called 'of Pisa,' 'Pisaean,' from the town Pisa, in Elis. In this region, according to Ovid, the fair nymph Arethusa dwelt. The god of the river Alpheus fell violently in love with her. She tried to resist his advances, but the god pursued her, and as she felt her own strength failing she prayed to Diana (Artemis) for help. The goddess changed her into a spring, and made a way for her waters to flow under the earth from Elis to Ortygia, where they came again to the surface. The waters of the Alpheus, mingling, flowed with them; and it was a current belief in antiquity that a cup or other object thrown into the Alpheus in Elis would come up in the spring Arethusa. In the graceful lines of Shelley ("Arethusa"):

"Down one vale where the morning basks,
Like friends once parted
Grown single-hearted,
They ply their watery tasks.
At sunrise they leap
From their cradles steep
In the cave of the shelving hill;
At noontide they flow
Through the woods below
And the meadows of Asphodel;
And at night they sleep
In the rocking deep
Beneath the Ortygian shore;—
Like spirits that lie
In the azure sky
When they love but live no more."

Arethusa was sometimes addressed and spoken of as a muse of pastoral poetry. So in Milton's "Lycidas" and Horace Smith's "Sicilian Arethusa."

26. angustis cornibus: = 'by points of land lying near each other,' the island of Ortygia and the promontory of Plemmyrium. **27. Hic . . . nymphas**: *Hic* ('In this region') *fuit Cyane, celeberrima inter Sicelidas nymphas, a cuius nomine stagnum* (*Cyane*) *quoque dictum est.*

29. Gurgite . . . inquit: = *et illa in medio stagno exstitit alvo tenus* ('as far as the waist'), *et agnovit deam* (*Proserpinam*). *Et dixit*: "*Non longius ibitis!*" Pluto had brought the maid from Henna as far as the pool Cyane.

31. Roganda: sc. *fuit*; 'she ought to have been asked.' **32. Quod si**: cf. N. to p. 104, l. 251. **33. et**: trans. as if *etiam*. **34. haec**: *haec puella*.

36. Saturnius: Pluto. Why so called? **37. in ima**: 'into the depths' of the pool Cyane. **38. Contortum**: 'struck.' **39. Condidit**: in the earth at the bottom of the pool. According to another form of the myth, the earth opened beside Proserpina while she was gathering flowers, and she was borne underneath immediately.

40. cratere: the basin or pool of the spring Cyane has the shape of a large bowl. Though hardly more than fifty feet across, it is deep in proportion to its diameter. But the water, of remarkable purity, reflects the sky in such a way that, though the bottom of the pool can be more or less clearly seen in all parts, it appears of infinite depth. Hence, without doubt, the origin of the idea that the spring was used as an entrance to the Underworld.

41. raptam . . . sui: 'the carrying away of the goddess,' the setting at naught the rights of her spring.' B. 337, 5; A. 292, *a*; H. 549, 5, N. 2. **44. de totā**: sc. *illā*; trans. 'of her form.' **tenuissima quaeque**: 'all the most delicate parts.' **47. Lympha**, etc.: the nymph Cyane becomes a part of her own spring.

48. Interea . . . profundo: = *Interea filia in omnibus terris, et omni profundo* (= *mari*), *a pavidā matre nequiquam quaesita est*. **50. udis capillis**: *udis* because of the dew, or because Aurora rises from the ocean. Cf. N. to p. 51, l. 1.

Page 129. 52. pinus: as torches; or, as some interpret, for *pineas taedas*. Cf. N. to p. 61, l. 26. **55. Solis occasu, Solis ortus**: the west, the east.

56. Quas, etc.: *per quas terras, per quas undas*. **dea**: Demeter, Ceres. **57. longa mora est**: see N. to p. 87, l. 50. **Quaerenti defuit orbis**: sc. *illi*; freely, 'No part of the world yet remained for her to search.' How lit.? **58. eundo**: 'in passing.' **61. nec quo loqueretur, habebat**: 'and she had naught with which to speak.'

62. notam . . . undis: i. e. *et ostendit in undis summis* (cf. p. 125, l. 89, and N.) *zonam Persephones, notam parenti, orte delapsam* (= 'which had slipped off') *ibi in sacro gurgite*. **63. sacro**: because of the association of the spring

with a divinity. In ancient times there was a shrine ne the pool, where a festival was celebrated each year in hon of Cyane.

65. Quam simul: cf. p. 124, l. 52, and N. **tunc deniqu** 'then for the first time.' **raptam**: *filiam raptam es* **66. Scisset**: = *scivisset*. B. 307, 1; A. 312; H. 513, II. **in natos**: as a sign of mourning. **67. repetita**: freely, 'ag and again.' How lit.? **68. Nescit . . . sit**: i. e. *Ceres adl nescit, ubi sua filia sit*. **69. vocat**: sc. *eas*. **71. saev** with *manu*. Cf. p. 58, Selection 8. **74. Fallere depositu** 'to betray their trust,' the seed entrusted to them. **viti fecit**: = 'spoiled.'

75. terrae: Sicily, whose fertility was proverbial. **77 nimius**: as we say, 'too much sun,' for 'too much sunshi **78. Sideraquē**: the constellations were thought to have gr influence over crops, particularly in determining conditions heat and of moisture. For *-quē* see N. to p. 86, l. 29. **lolium**: see N. to p. 59, l. 19. **80. inexpugnabile**: milit term; no state of siege declared against the weeds and gr can keep them from choking the wheat.

Page 130. 81. Alpheias: Arethusa. See N. to l. **undis**: why called 'Elean'?

85. violenta: trans. as if adv. Why? **86. nihil meru** i. e. was not at fault. **87. pro patria**: as if Arethusa mi be making excuse for Sicily as her native land. **88. P ab Elide**, etc.: see N. to l. 25. **89. loco**: 'from my pla 'from my home,' in Elis. **92. melioris**: 'brighter,' 'm cheerful.'

94. Hic: on the island Ortygia. **desueta**: lost sight during the journey under the earth. **95. Stygio gurgi** i. e. in the midst of the Underworld. **labor**: 'I was g ing.' B. 293, 1.; A. 276, *e*; H. 467, 4. **97. Illa**: sc. *fi* **neque adhuc interrita**: i. e. showing still some traces of fright at her seizure. **98. Sed, sed**: forceful *anapho* B. 350, 11, *b*; A. p. 430; H. 636, III., 3. **99. inferni tyran** cf. p. 120, l. 13, and N.

100. ceu saxea: 'as if turned to stone.' **101. Attoni similis**: 'like (one) stunned.' **Ut . . . amentia**: i. e. wl her 'deep-seated frenzy' at the disappearance of her daugh had given place to the 'deep-seated pain' caused by the pr

ject of permanent loss. **102. gravi, gravis**: B. 350, 10; H. 63. **104. invidiosa**: 'full of hate.'

105. Pro . . . tuo: i. e. "*Iuppiter*," *inquit*, "*veni supplex ibi pro meo sanguine et pro tuo sanguine*" (i. e. *pro nostrā atā*). **106. gratia matris**: cf. p. 104, l. 251, and N. **07. Neu**, etc.: *Et precamur, ne cura illius sit tibi vilior, uod nostro partu edita est* ('of less consideration' on this ccount, 'because she is my offspring,' rather than Juno's). **10. reperire, amittere**: used as two accusatives after *vocas*; reely, 'if you call that a finding which is only a more certain oss.'

Page 131. 111. Quod rapta: *Quod* ('the fact that') *ea apta est*. B. 299, 2; A. 333, N.; H. 540, IV., N. **112. reddat**: e. *Dis reddat*. Why subj.? **praedone marito**: in our diom, 'a robber for a husband.' How lit.? **113. digna**: s daughter of the lord of heaven. **si . . . est**: i. e. 'if she s now altogether beyond my reach.'

114. Commune: emphatic. Why? **est**: the subject is *ata*. **onus**: i. e. *cura*. **116. non . . . est**: *hoc factum on est iniuria, verum amor*. **117. pudori**: in our idiom, to be ashamed of.' Why dat.? **118. Tu modo velis**: 'Do hou only agree to it.' **Ut**: 'although.' **119. Quid quod**: t. 'What (of this) that,' = 'And furthermore.' **120. sorte**: ee p. 26. **122. Lege**: cf. p. 125, l. 81, and N. **illic**: i. e. hile in the Underworld. **123. cautum est**: freely, 'it has een ordered.'

124. At Cereri certum est: 'But (notwithstanding his argu- ents) Ceres was resolved.' **126. simplex**: 'innocently.' **27. Puniceum pomum**: 'a pomegranate apple.' **curvā**: bending' under the weight of fruit. **128. pallenti de cor- ice**: 'from the whitish sheath' with which each pomegranate eed is enveloped. A number of such seeds are found in a omegranate apple, which is about the size of a large orange. rom a remote period the pomegranate has been associated ith wide-spread mythical and religious conceptions. A remi- iscence of its association with the Underworld by the Greeks nd Romans is to be found in its use in the symbolism of arly Christian art, where the pomegranate apple, especially as ursting open, and with the seeds visible, "was an emblem of

the future — of hope in immortality." (See Mrs. James "Sacred and Legendary Art," Introduction.)

130. medius: freely, 'as mediator between'; followed the gen., as in l. 25. **sororis**: Ceres. **131. ex aequ** trans. as adv. **132. regnorum duorum**: the upper world a the Underworld. **134. facies**: 'aspect.' **135. Nam . est**: *Nam frons deae* (*Proserpinae*), *quae modo Diti quoq maesta videri poterat, est laeta.* **Diti quoque**: 'even Pluto,' who was accustomed to see only that which is gloo and sad. **137. victis**: 'vanquished,' i. e. scattered, dispers

The myth of Demeter and Persephone is one of the m beautiful and noble in the ancient mythology. It was genera interpreted as an allegory, showing forth the mysterious sta of plant life, — the period of joyous growth and fruition wh Persephone is on the earth; the period of decay, death, a gloom when she is in the Underworld. From the conn tion of the Underworld with the dead, the myth was also tak as pointing to an existence beyond the tomb, thus offeri consolation to the bereaved and bringing hope to the weary life. It formed the foundation of the Eleusinian mysteri which appear to have been chiefly a series of striking obje lessons setting forth its teachings. It also became a favor subject for artists (cf. the illustration facing p. 130); and f myths occupy so prominent a place in Greek and Roman lite ture. Many interesting parallels to the story of Demeter a Persephone have been found among peoples widely remov from the Greeks in civilization, as the American Indians. number of them are briefly treated by Lang in his "My Ritual, and Religion," Vol. II., p. 260–276.

13. METAMORPHOSES, VI. 155 *et seq.*

"'Tis pride, rank pride, and haughtiness of soul!"

ADDISON: Cato.

Page 132. 2. Niobe: seven sons and seven daughters ma glad the home of Amphion and Niobe, king and queen Thebes. One day as Niobe witnessed preparations for a festi in honor of Leto (Latona), and Leto's two children, Apollo a Artemis, she was carried away by a frenzy of pride and p

mption. She declared herself more fortunate in the number her children, and more worthy of worship, than the goddess. to, indignant, appealed to her son and daughter to avenge e slight. They wrapped themselves in cloud and stood above e citadel of Thebes, whence Apollo with his arrows slew the s one after the other. Amphion, crazed with grief, killed nself. The mother's pride was still unbroken, and in the dst of her defiance the seven daughters were slain by the ne unerring hand. Then Niobe, crushed at last by her be-vements, became stone. A wind carried her rigid form from ebes across the sea to Mt. Sipylus in Lydia, where, fixed in mountain side, it ever weeps (see N. to l. 147). The story Niobe is one of many, in ancient literature, which have for ir theme the presumptuous pride of men as arousing the ath of the gods and bringing its own destruction. It has often en treated by artists. The illustration (facing p. 136), which resents Niobe trying to shield the youngest daughter, is m one of a celebrated group of statues portraying the whole ne, that once adorned the pediment of a temple of Apollo Rome.

visa fuisset: i. e *si non sibi felicissima matrum visa fisset*. In the words of Pope ("Essay on Criticism"):

> "Of all the causes which conspire to blind
> Man's erring judgment, and misguide the mind,
> What the weak head with strongest bias rules,
> Is *pride*, the never-failing vice of fools."

3. sata Tiresiā: 'daughter of Tiresias.' B. 215; A. 244, *a*; 415, II. **venturi**: = 'of that which is to come,' 'of the ture.' **4. Per medias vias**: of the city Thebes. **fuerat Vticinata**: here 'had proclaimed with warning voice.' **7 lauro**: sacred to Apollo. See N. to p. 83, l. 18. **8. Pa-ur**: i. e. *Paretur ei ab illis;* but trans. as if *parent ei.* **9 iussis**: cf. N. to p. 111, l. 82. **10. flammis**: of the a rs.

11. celeberrima: = 'thickly surrounded.' **12. intexto a o**: embroidery with gold thread passed for a Phrygian in-tion. **13. movens**: in disapproval. Cf. p. 85, l. 15, and N **14. immissos**: 'left hanging free.' **15. alta**: 'with loy mien.'

16. auditos praeponere visis Caelestes: i. e. 'to set th gods, who are known only by hearsay, above those who ar actually seen'; referring to herself. **17. per aras**: = 'o altars through the land.' **18. Numen meum**: '(while) m divinity.' **auctor**: cf. p. 122, l. 20, and N. The story o Tantalus is thus told by Hyginus (Fab. 82):

Iuppiter Tantalo concredere sua consilia solitus erat, et ad epulum de rum admittere; quae Tantalus ad homines renuntiavit. Ob id dicitur a inferos in aqua media fine corporis stare, semperque sitire; et cum haus tum aquae vult sumere, aquam recedere. Item poma ei super caput pe dent; quae cum vult sumere, rami vento moti recedunt. Item saxu super caput eius ingens pendet, quod semper timet ne super se ruat.

19. tangere mensas: 'to sit at table with.' **20. Pleïadur soror**: the mother of Niobe was Dione, one of the Hyade who were daughters of Atlas and sisters of the Pleïade **21. qui . . . axem**: cf. p. 123, l. 41, and N. **22. Iuppite . . . illo**: Jupiter was the father of Amphion as well as Tantalus.

23. me, etc.: *sub me dominā* ('as mistress'). **Cadmi** see N. to p. 108, l. 2. **24. fidibus . . . Moenia**: 'the wal fitted together by my husband's lyre.' When Amphion an Zethos (see p. 37) took possession of Thebes, it was said, the resolved to fortify it by a wall. As Amphion played upon h lyre, the stones, moved by the resistless sound, gathered i order, and fitted themselves together tier on tier till the wal stood forth complete.

Page 133. **25. viro**: = *meo marito*. **26. adverti**: o idiom prefers the present; trans. as if *adverto*. **lumina** i. e. *meos oculos*. **27. Accedit**: in the sense of *additu* **28. facies**: referring to her own beauty. **septem**, etc Hesiod assigns Niobe twenty children: other writers mentic eighteen, twelve, and even fewer.

30. habeat: why emphatic? **31. Nescio . . . mihi**: *audete praeferre mihi Titanida Latonam, satam nescio q Coeo*. **Nescio quo Coeo**: contemptuous, = 'of one Coeus whom nobody knows anything about. B. 253, 6; A. 334, H. 455, 2. **35. copia**: *copia natorum*.

36. Maior . . . nocere: i. e. I am so great that fortun cannot harm me. B. 283, 2, *a*; A. 320, *c*; H. 503, II. 3.

37. ut eripiat: B. 308; A. 313, *a*; H. 515, III. **38. Excessere metum**: sc. *mihi*; we should say 'have put me beyond the reach of fear.' **Fingite . . . meorum**: *Fingite aliquid ani huic populo* ('throng,' suggesting a comparison of the number of her children to a nation) *meorum natorum*. B. 188, 2*d*; A. 229; H. 385, 4.

40. spoliata: 'though despoiled' of some. B. 337, 2, *e*; A. 2[illegible]; H. 549, 2. **41. turbam**: used contemptuously of Latona's two children, in contrast with *populo natorum* above. **quā . . . cōā**: *quā turbā quantum distat illa ab feminā orbā natorum?* 'and with this number how far is she from being childless?' (i. e. 'from a childless woman'). **42. satis sacri est**: the sacred rites in honor of Latona and her children have gone far enough.

43. Ponite: for *deponite*. **Deponunt**: *deponunt coronas e lauro nexas, quas in honorem Latonae et Latonigenarum capitibus imposuerant*. **44. Quodque licet**: *et id, quod illis licet*. **tacito**: because open worship is prohibited.

> "Pride goeth before destruction,
> And an haughty spirit before a fall."
>
> PROVERBS.

45. dea: Latona. **Cynthi**: why on Cynthus? **46. gemnā prole**: Apollo and Artemis.

47. vobis animosa creatis: freely, 'proud that I bore you.' **4 cessura**: in rank.

Page 134. 49. An dea sim: cf. p. 118, l. 78, and N. **dubitor**: our idiom prefers the impers. form; trans. as if *dubitatur*. **cultis**: with *aris*, = 'altars tended with rites of worship.' **5. Arceor**: by Niobe interdicting my worship. **53. quod in ipsam recidat**: 'and may it (that which she said of me) fall back upon herself.' Notice *rēcidat* instead of *recidat*, to fit the verse. **54. paternam**: = *patris*, of Tantalus, whose unbridled tongue betrayed the secrets of the gods. See N. to l. 18. **56. poenae . . . est**: *longa querella est mora poenae*. **5. Contigerant**: forcible use of the plup., indicating the immediateness of the action.

59. moenia: of Thebes. **60. Adsiduis**: adj. with *equis*, even *adsidue* with *pulsatus* might have been expected.

turba rotarum: the plain was used also for chariot-racin
61. mollierat: i. e. had ground into dust. **62. Amphion**
abl. (after *genitis*) as *Tiresiā*, l. 3. **63. Conscendunt**: c
probant, p. 88, l. 80, and N. **Tyrio suco**: i. e. with crimso
blankets. See N. to p. 53, l. 25.

65. E quibus: *et ex his*, or *et horum*. The names of Niobe
sons (according to Ovid) were, Ismēnus, Sipylus (l. 71), Phaec
mus (l. 79), Tantalus (l. 80), Alphēnor (l. 88), Damasichth
(l. 94), and Ilioneus (l. 99). **certum in orbem**: 'into a de
nite circle,' following a track. **67. mihi**: B. 188, 1; A
235, *e*; H. 381, N. 3, 3). **68. Tela**: for *telum*, here =
sagittam (cf. l. 70). **69. In latus**: 'sidewise.' **arm**
of the horse.

70. inane: cf. p. 125, l. 95, and N. **71. Frena dabat**:
flight; like our expression "he gave the reins to his horse
veluti . . . aura: *veluti cum rector navis, praescius imbr*
nube visā, fugit, et undique deducit (see N. to p. 114, l. 6
pendentia carbasa, ne quā parte levis aura ea effluat. **7**
dantem: sc. *eum*. **non evitabile**: for *inevitabile*. **7**
summā cervice: *in summā parte cervicis*. **76. ferrun**
as p. 109, l. 42.

Page 135. 77. ut . . . iubasque: 'lying forward, as l
was, over the neck and mane (of his horse) at full speed.'
swift riding the good rider often presses forward over th
horse's neck, thus offering less resistance to the air.

80. solito labori: perhaps exercising with horses, in whi
Ismenus and Sipylus had been engaged, is meant. **81. n**
tidae: 'shining' with oil, with which the body was rubb
before engaging in athletic exercises. **83. tento conci**
nervo — sagitta: 'the arrow, swiftly sent forth from the bo
tightly strung.' **85. simul, simul**: cf. p. 130, l. 98, and
86. solo: for *in solo*. **suprema**: = 'for the last time.'

88. laniata pectora plangens: = *lanians pectus plangen*
a sign of grief. **90. illi**: B. 188, 1, N.; A. 235, *a*; H. 384,
N. 2. **91. ferro**: = the iron-pointed arrow, by synecdoch
92. Quod simul eductum: *et simul ac id eductum est*.

94. non simplex: i. e. double, as shown by the followin
lines. **intonsum**: a sign of youth; the hair of Gree
boys was left uncut till they reached the age of manhoo
95. esse: omitted in trans. **98. pennis**: at the end of th

haft of the arrow, attached there to give steadiness of motion nd accuracy in hitting the mark.

99. Ultimus: *ultimus* (*septimus*) *filius*. **non profec-ura**: = 'which were to avail nothing.' **101. non omnes**: nly Apollo. **102. revocabile Non fuit**: = 'was beyond ecall.' **103. tamen**: although Apollo could not recall the rrow, he made the wound less harrowing.

Page 136. **106. certam**: for *certiorem* (cf. p. 70, l. 20, nd N.), which the verse would not admit; followed by gen. *uinae*. **107. potuisse**: *superos hoc potuisse*, = 'that the ods had so great power.' **ausi essent**: B. 286, 1; A. 321; I. 516, II. **110. cum luce**: i. e. *cum vitā; moriens eodem empore finem imposuit vitae et dolori*.

111. haec . . . illa: *haec Niobē distabat ab illā Niobē*. B. 50, 10; H. 563. **113. resupina**: here 'with head thrown ack' in her pride. **114. Invidiosa suis**: 'an object of nvy (even) to her friends.'

117. liventia: in consequence of beating her breast. **118. 'ascere**: pass. used reflexively, with the force of a deponent; ollowed by the abl., as *vescor*. **120. Efferor**: idiomatic, 'I am orne out' to the grave, = 'I am undone.' **121. miserae . . vinco**: I in my bereavement still have more children han thou didst ever have.

123. contento ab arco: Ovid gives no hint that arrows ere sent by any other than Apollo; but in other forms of the tory Artemis is represented as the destroyer of the daugh-ers. Cf. lines 56–58. **125. atris**: see N. to p. 61, l. 27. **126. toros**: 'biers.' **demisso crine**: cf. N. to p. 54, l. 2.

127. viscere: *suo viscere*. **128. fratri**: after *Imposito*. **130. duplicata . . . est**: 'was bent together by an invisible ound'; like our colloquial phrase 'was doubled up.'

Page 137. **133. Sex**: *sex filiabus*. **135. minimam**: *inimam natu*, 'the youngest.' **136. et unam**: 'and (only) ne,' 'it is only one I ask for.' The mother's pride was roken.

137. Dum . . . occidit: *et dum Niobe precatur, illa filia, ro quā precatur, occidit*. **139. Nullos movet aura ca-illos**: *nulla aura capillos movet*.

144. bracchia: sc. *possunt*. **145. intra . . . est**: in the Greek Anthology there is the following epigram on Niobe:

"Within this tomb no body lies;
About this body is no tomb;
And that which stands before thine eyes—
Itself both body is and tomb."

147. In patriam: to Lydia (see N. to l. 1). On the northern side of Mt. Sipylus in Lydia, not far from Magnesia, the rude form of a woman may be seen in the limestone rock, about half way up a steep cliff. The figure is in sitting posture, about three times the natural size. Though it was originally perhaps a freak of nature, some traces of carving are still visible on close examination. The dripping of water down the cliff over the face gives even now the appearance of weeping. This figure has been called Niobe it seems to be a prehistoric image of Cybele.

The story of Niobe belongs to a very large class of myths, common in other mythologies as well as the Greek, which relate as their outcome a transformation into stone. (Compare, for example, the story of Battus, p. 106; of Atlas, p. 122; for others briefly mentioned see Lang, "Myth, Ritual and Religion," Vol. 1. p. 150 et seq.) What their origin is it is not possible to determine with certainty; but some were probably suggested at the beginning by natural appearances bearing a real or fancied resemblance to the human face or figure, such as "the Old Man of the Mountain," near the Profile House, New Hampshire.

14. METAMORPHOSES, VIII. 183–235.

"*Daedalus of yore*
And his son Icarus, who wore
Upon their backs
Those wings of wax."
TROWBRIDGE: Darius Green and his Flying Machine.

Page 138. 1–5. Daedalus . . . Minos: Daedalus, the cunning craftsman, taught his arts to his nephew Perdix, the story ran, who soon surpassed him in skill and aroused his jealousy. Thereupon Daedalus killed the youth. Being obliged to flee from Athens on account of the murder, he went

) Crete, where Minos, king of the island, made use of his ervices in the construction of the Labyrinth. But Minos, ome say because appreciating so highly the value of Daealus's work, others say in anger because he had shown riadne how to give Theseus a clue to the Labyrinth, would ot let him leave Crete when he wished, and seized all the ips about the island that he might not escape. Daedalus, ot to be foiled by any such expedient, then constructed ings for himself and his son Icarus, with the help of which ey set out over the sea. The father escaped thus in safety) Sicily; but Icarus flew too near the sun; so that the wax n his wings melted, and he fell into the sea named after that om him.

2. loci natalis: Athens. **4. Obstruat**: i. e. *ut Minos bstruat*. **5. possideat**: 'Granted that (Minos) may possess.' B. 278; A. 266, *c*; H. 484, III.

7. Naturam novat: 'he makes a new nature' for himself; e changes his nature from that of a walking to that of a ying animal. **8. clivo**, etc.; the shortest feather at one nd, the rest gradually increasing in length, the longest at the ther end; suggesting the appearance of trees on a hillside, ith tops rising row above row from the bottom to the summit. . **Fistula**: see N. to p. 57, l. 13. **10. medias, imas**: he feathers were fastened together at the middle and at the nds which would be nearest the body. **12. veras aves**: or *veras avium alas*.

13. sua pericula: i. e. the means of his own destruction. **4. Ore renidenti**: 'his face beaming' with pleasure in his lay. **16. Mollibat**: old form for *molliēbat*. B. 116, 4, *b*; A. 128, *e*, 1; H. 240, 1. **17. manus ultima**: in our idiom 'the finishing touch.' **coeptis**: cf. N. to p. 79, l. 2. **19. notā**: by his wings.

20. Medio . . . moneo: "*Icare*," *ait*, "*moneo ut in medio imite curras*." **21. demissior**: 'too low'; like the warning to Phaëthon, p. 99, lines 119–122. **22. ignis**: *ignis olis*. **23. Me duce**: cf. p. 108, l. 6, and N. **Pariter**: *= eōdem tempore*.

Page 139. 25. opus: of fitting the wings. **genae eniles**: 'the old man's cheeks.' **maduere**: i. e. *lacrimis*. **28. lto**: cf. N. to *nullus*, p. 79, l. 10. **30. Hortatur**: sc. *eum*.

32. Hos . . . deos: *aliquis* (= *quispiam*), *dum captat pisces trementi harundine, aut pastor innixus baculo, vel arator innixus stivā, vidit hos, et obstipuit; et credidit eos, qui aethera carpere possent* (why subj.?), *esse deos*. **33. baculo, stivā**: B. 218, 3; A. 254, *b*; H. 425, 1, 1), N. **35 Iunonia Samos**: sc. *erat*; called 'Juno's Samos' because of a favorite sanctuary of the goddess there. The course of Daedalus and Icarus was now towards Asia Minor, in the direction of Miletus.

40. Rapidi: as p. 99, l. 108, and N. **41. odoratas**: by the action of the heat. **42. nudos lacertos**: *lacertos nudos alis*. **43. non ullas auras**: no breeze to carry him on. **44. caeruleā**: abl. **45. aquā**: i. e. *mari*, that part of the Aegean Sea known as the 'Icarian Sea' (*Icarium Mare*), along the coast of Ionia and Caria, in Asia Minor; so named, doubtless, notwithstanding the myth of Daedalus's son, from the island Icaros.

46. nec iam: 'no longer.'

48. dicebat: force of the change from *dixit*, l. 47? **50. tellus**: the island of Icaros, or Icaria; one of the Cyclades, west of Samos.

15. METAMORPHOSES, VIII. 620 *et seq.*

"*And strangers with good cheer receive.*"
PRIOR.

Page 140. 1. Lelex: Pirithous, in the presence of some guests of the river-god Achilous, had spoken scornfully of the power of the gods. In the way of administering a rebuke, Lelex tells the story of Philemon and Baucis, a poor but kind-hearted old couple in Phrygia, who once received the gods Jupiter and Mercury in human form, when all others had refused the divinities entertainment. They were rewarded by seeing their low hut changed into a magnificent temple, of which, at their own request, they were made the attendants. After long and happy service there they were not suffered to see death, but were both at the same moment changed into trees.

2. modico muro: enclosed as being a sacred spot.

6. positis: in the sense of *depositis*. **alis**: his winged sandals. It is an interesting coincidence that not far from the region where our poet places the scene of this myth, Barnabas and Paul were taken for Jupiter and Mercury (Zeus and Hermes) in human form; Paul for Mercury "because he was the chief speaker." See Acts xiv. 8–13.

8. Mille domos: the repetition emphasizes the inhospitality of the region. **una**: *una domus*. **11. Illā**: *in illā casā*. **12. fatendo**: by not striving to conceal their poverty. **13. levem**: i. e. easy to endure. **nec iniquā mente**: *et non iniquā mente*, 'and with no discontented spirit.' **15: duo**: 'they two.' Cf. p. 92, l. 191.

16. placitos penates: *placitam domum*. **17. Submisso vertice**: the door was so low that the gods had to stoop in order to enter it. **18. iussit**: sc. *eos*. **19. Quo**: *in quod* (*sedile*).

22. animā anili: 'with aged breath.' **23. ramalia**: fagots of twigs stored away under the roof, or hanging from it. The thatched cottage would have no attic.

Page 141. 24. minuit: 'broke into bits.' **26. levat**: 'takes down.' The gods are to have a dish of bacon boiled with vegetables. **27. Sordida**: from the smoke. Cottages of this sort had no chimney. The hearth was usually in the middle of the room. Similar dwellings are not rare to-day in the inner parts of Asia Minor and Greece. **suis**: not from *suus*. **tigno**: a rafter.

30. medias fallunt horas: 'they while away the intervening time,' while the dinner is being prepared. **31. Concutiunt torum**: 'they shake up the cushion,' for the guests to recline on at dinner. Ovid projects back on the Heroic Age, when men are represented as having sat at table, the practice of his own time, when it was the custom to recline at meals. **32. spondā** (salignā) **pedibusque salignis**: abl. of characteristic, describing the couch (*lecto*). All this suggests a striking contrast to the couches of bronze or even richer material, and the cushions of down or of wool, with their bright-colored, often richly embroidered coverings, found in the houses of the higher classes in Ovid's time.

33. hunc: *lectum*. **35. non indignanda**: 'not to be scorned'; i. e. on a par (with). **36. succincta**: in order to

wait on the table. **37. pes tertius**: round tables with three legs were common in antiquity, but in Ovid's time were considered a sign of poverty. Tables with a single standard, elaborately carved, were then the fashion. **38. Quae**: *et ea* (*testa*) **clivum**: 'the slant,' 'the slope,' of the table toward one side. **39. aequatam**: i. e. *mensam aequam factam.* **mentae**: more pretentious homes tables were wiped with sponges.

40. bicolor: the olive is green when immature, and black or dark-colored, when ripe. **sincerae**: *not* 'sincere.' **baccae Minervae**: the olive. See N. to p. 83, l. 18. **41. Conditae** for pickling. **42. lactis coacti**: i. e. newly made cheese.

44. Omnia fictilibus: *haec omnia ponuntur in fictilibus* ('in dishes of earthenware'). **caelatus eodem argento** 'carved in the same (kind of) plate' as the other dishes just mentioned, *caelatus* suggesting rich adornment; the poet jests. **46. quā cava sunt**: i. e. on the inside, smeared with wax so that they would not leak.

47. Parva . . . calentes: the first course (described lines 40–43) was cleared off (*Post haec*, l. 44), and followed by wine (lines 44–46). Now the wine is taken off, and the second course, consisting of the bacon and vegetables that had meantime been cooking (lines 25–29), is brought on. **48. Nec longae senectae**: 'of no great age'; new wine, not mellowed with age. **rursus**: after the second course the wine is again brought on, then is taken off to give place to the dessert (*mensis secundis*). Our poet follows the order of a Roman dinner. **50. Hic**: at the dessert. **rugosis**: because dried. **52. purpureis vitibus**: the color of the cluster is poetically attributed to the vine.

Page 142. **54. nec**: with both *iners* and *pauper*; translate with *-que*, 'not — nor.'

55. Interea . . . vina: *Interea vident cratera, totiens haustum* ('as often as emptied,' 'whenever emptied'), *repleri suā sponte* (indicating supernatural agency), *et vina per se succrescere.* **57. manibus supinis**: = 'with open palms uplifted,' the gesture of prayer to the gods of the upper world. In praying to the divinities of the Underworld the hands were directed downwards. **59. nullis paratibus**: 'their lack of preparation,' 'their lack of style.'

60. custodia: for *custos*, the abstract being put for the concrete. Among the Romans the goose was reckoned watchful by night; so in the story of the saving of the Capitol by Manlius on the warning of sacred geese, when Rome was besieged by the Gauls, 390 B. C. As Spenser pithily states the case ("Visions of the World's Vanitie"):

> "So, when all shrouded were in silent night,
> The Galles were, by corrupting of a mayde,
> Possest nigh of the capitol through flight,
> Had not a Goose the treachery bewrayde.
> If then a Goose great Rome from ruin stayde,
> And Jove himselfe, the patron of the place,
> Preserved from being to his foes betrayde,
> Why do vaine men mean things so much deface,
> And in their might repose their most assurance,
> Sith nought on earth can chalenge long endurance?"

61. Quem . . . parabant: they feared that the dinner already served had not been good enough, so they were going to offer to their divine guests the last and best thing that they had. **62. celer pennā**: 'swift of wing.' **64. necari**: sc. *eum anserem*).

66. vobis dabitur: *vobis concedetur esse immunibus* (= *immunes*) *huius mali*. B. 327, 2, *a*; A. 272, *a*, 1; H. 536, 2, 3). **69. simul**: = *nobiscum*.

71. summo: 'from the top' of the mountain. **semel**: with *missa*. Cf. p. 125, lines 86–87. **72. mersa**: sc. *esse*. **palude**: spoken of in l. 2 as *stagnum*. **74. ea**: what they saw. **suorum**: of their neighbors and friends. **75. Illa**, etc.: *Illa vetus casa*, *parva etiam duobus dominis*. **76. furcas subiere columnae**: 'columns took the place of the fork-shaped props' that supported the thatched roof. **77. videntur**: render as passive. **78. marmore**: pavement.

Page 143. **79. Saturnius**: cf. N. to p. 85, l. 1. **80. iuste**: 'upright,' 'righteous.' **85. Auferat**: in death.

87. fides: 'fulfilment.' **tutela**: i. e. *aeditui*, 'keepers of the temple.' **88. soluti**: 'weakened.' **90. Baucis**: sc. *conspexit*. **93. Mutua reddebant dicta**: 'they exchanged greetings.' **94. abdita**: proleptic; = 'by hiding,' 'by covering,' their lips.

96. de gemino corpore : = 'which had sprung from th two bodies'; Philemon having become an oak, Baucis a linde tree. Cf. l. 1.

16. METAMORPHOSES, X. 1 *et seq.*

"Or bid the soul of Orpheus sing
Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek,
And made Hell grant what love did seek."

MILTON: Il Penseroso.

Page 144. 1. Inde: from Crete, where Hymenaeus ha been present at the marriage of Iphis and Ianthe, as relate at the end of the preceding book of the Metamorphoses. **v latus**: with *Hymenaeus*, which is subject of *digreditur* : well as *Tendit.* Roman brides wore a veil of dark yellow flame color. Hence the god of marriage is represented as cl in a robe of similar tint. So Milton ("L' Allegro"):

"There let Hymen oft appear
In saffron robe, with taper clear."

2. Ciconum ad oras: i. e. to Thrace, the home of Orpheus.

3. Orphēā voce: translate as if *voce Orpheos.* Orpheu so ran the tale, wedded the beautiful nymph Eurydice. B at the marriage the omens were inauspicious; and soon aft the fair bride, stung by a serpent, was claimed by death. Th bard, frantic at the loss, pressed his way down into the Unde world, where with the plaintive song of his griefs he charme the tormented from their sufferings, and made even the divin ties weep. As a result of his pleading, Eurydice was permitte to return to the upper air, but only on one condition, — that the bridegroom led her forth he should cast no glance bac wards. They had almost reached the upper world, when O pheus could no longer control his feelings, and looked bac to see if his bride still followed. Thereupon she was suddenl drawn back into the Underworld, to be seen no more of h loving spouse till death should bring him also thither.

nequiquam: 'to no purpose,' because Eurydice would b no sooner married than taken away by death. **vocatur**: '

voked'; according to the ancient custom, with cries such as *ymen, O Hymenaee! Hymen ades, O Hymenaee!* (from the bithalamium of Catullus, 62).

4. ille: Hymenaeus. **sollemnia verba**: the marriage mn, with the singing of which the bride was escorted from e home of her parents to that of her husband. **6. Fax**: the torches in the wedding procession (see N. to p. 61, l. 26) burned brightly, it was thought a good omen; if they t glowed or flickered dimly, it was thought to be a sign of ture ill. In works of art Hymenaeus is represented as bear- g a torch. **7. nullos invenit motibus ignes**: the torch dly glowed, and would not burst into flame even when waved the air. Milton has finely expressed the meaning of this ssage ("Epitaph on the Marchioness of Winchester"):

> "The virgin quire for her request
> The god that sits at marriage-feast;
> He at their invoking came,
> But with a scarce well-lighted flame;
> And in his garland, as he stood,
> Ye might discern a cypress-bud."

8. nupta nova: The nymph Eurydice. **11. Quam**: *et . . eam.* **satis ad superas auras**: 'to the air of heaven,' e. to the gods of the upper world; 'enough' to make sure their favor in his quest to the world below. **12. Ne n**: for *ut*, by litotes. **13. Styga**: put for the whole derworld. Cf. p. 86, l. 25 and N. **Taenariā portā**: a cavern on the promontory of Taenarum (now Cape Matapan) at the southern end of the Peloponnesus, which was ought to be one of the chief entrances to the Underworld, 218, 9; A. 258, *g*; H. 420, 1, 3).

14. leves: as devoid of material body. **simulacra icta sepulchro**: see N. to p. 61, l. 31. **16. ad**: as companiment 'to.' **carmina**: pl. because *carmen* may applied to a single verse. **nervis**: i. e. *chordis lyrae.*

17. mundi: 'realm.' **18. quicquid mortale creamur**: = 'll of us who are created mortal.' **19. licet**: *licet vera ui.* **falsi oris**: 'of deceptive speech.' **20. loqui**: sc. *e.* **22. Medusaei monstri**: the three-headed Cerberus ee p. 35); called 'Medusean' because descended, through

Echidna, from Chrysaor, who was said to have sprung fr the blood of the Medusa's head when it was cut off (see N. p. 122, l. 2). **vincirem**: refers to the myth that Herak as the last of his twelve labors (see p. 39), descended the Underworld, and seized and dragged forth Cerber whom he showed to King Eurystheus, and then took b again.

23. viae: 'of my journey;' sc. *est*. **24. crescen annos**: 'the years of bloom,' before life begins to decline.

Page 145. 25. pati: 'to endure (the loss).' **26. perā**: with *orā*. **27. An sit hic**: sc. *notus*. Cf. N. p. 118, l. 78. **et . . . esse**: i. e. *auguror illum deum etiam notum esse*. **28. veteris rapinae**: the carry away of Proserpina by Pluto. See pp. 127–133, and no **29. Vos**: *Plutonem et Proserpinam*. **31. Eurydices . fata**: 'weave again,' i. e. spin backwards and tie again '(thread of) Eurydice's destiny, (too) swiftly spun'; referr to the spinning of the three Fates. Compare N. to p. l. 46, and Lowell's lines ("Villa Franca"):

> "Spin, spin, Clotho, spin!
> Lachesis, twist! and Atropos, sever!
> In the shadow, year out, year in,
> The silent headsman waits forever!"

35. longissima: because everlasting, while all others short-lived. **36. Haec quoque**: 'she too.' **iustos**: proper number,' the number that she ought to enjoy. **Iuris vestri**: 'under your sway.' B. 198, 3; A. 214, *c*; H. 4 **pro . . . usum**: I do not ask her as a permanent gift, only the enjoyment of her presence till you shall have righ claim upon her. **38. certum est mihi**: cf. p. 131, l. 1 and N.

40. Talia . . . animae: *exsangues animae flebant eum centem talia et moventem nervos lyrae ad verba*. Orph belongs to the same class of mythical musicians as Ar (see p. 52, and N.), Amphīon (see N. to p. 132, l. 24), the Pied Piper of Hamelin (see Browning's poem). Whate may have suggested these beautiful creations of the imag tion, they are a pleasing tribute to the power of music. T Shakspeare (Henry VIII., Act II.):

"Orpheus with his lute made trees,
And the mountain tops, that freeze,
Bow themselves, when he did sing:
To his music, plants and flowers
Ever sprung, as sun and showers
There had made a lasting spring.

"Every thing that heard him play,
Even the billows of the sea,
Hung their heads, and then lay by.
In sweet music is such art:
Killing care and grief of heart,
Fall asleep, or, hearing, die."

41. Tantalus: see N. to p. 132, l. 18. **42. stupuit**: i. e. ood still in amazement. **43. iecur**: *iecur Tityi*; see p. 1, l. 25. **urnis vacarunt**: i. e. were suffered to rest. ee N. to p. 121, l. 31.

45. primum: does not imply that the like ever happened gain. **47. oranti**: sc. *Orphei.* **qui regit ima**: cf. p. o, l. 13, and N. **48. Umbras**: *inter recentes umbras.* **). legem**: as p. 125, l. 81. **52. Exierit valles**: B. 175, *a*; A. 237, *d*; H. 372. **futura**: for *futura esse.*

Page 146. 53. Carpitur: sc. *ab eis.* **trames**: to the per world. **55. afuerunt**: scanned — ⏑ ⏑ —, ē being ade short by systole. B. 367, 3; H. 608, VI. **telluris marne summae**: 'from the surface of the upper earth.' **56. ne eficeret**: i. e. *ne Eurydice deficeret.* **58. captans**: 'eagerly esiring.'

61. quid . . . amatam *quid enim quereretur, nisi se amam esse?* **62. Vale**: treated as a noun in the acc., obj. of *ixit.* Cf. p. 116, l. 25. **63. Acciperet**: why not indic.? **64. Orantem**: sc. *eum* (*Orphea*). **transire**: 'to cross he Styx),' in order to enter the Underworld again. **65. Portor**: Charon; see p. 35. **diebus**: B. 231, 1; A. 256, *b*; . 379, 1. **66. Squalidus**: 'a-mourning,' 'in mourning.' **ripā**: = *in ripā Stygis.* **Cereris sine munere**: without od. **69. pulsum aquilonibus Haemum**: the North wind, oreas, was said to live in a cave on Mt. Haemus.

17. METAMORPHOSES, X. 162–219.

"*For so Apollo, with unweeting hand,*
Whilom did slay his dearly-lovèd mate,
Young Hyacinth, born on Eurotas' strand,
Young Hyacinth, the pride of Spartan land;
But then transformed him to a purple flower."

MILTON: On the Death of a Fair Infant.

Page 147. **1. quoque**: 'also,' as well as Ganymede. O
pheus, weighed down with grief at the second loss of his bri
(see pp. 144-146), withdrew into the wilderness. There he co
soled himself with singing to the accompaniment of his ly
making music of such pathos that the trees bent to listen, wh
the beasts and birds gathered about to hear. Having sung h
Jupiter in the form of an eagle bore away Ganymede to heav
he next tells the tale of Hyacinthus, the fair Spartan you
Apollo's friend, who was struck by a quoit and killed. Fr
his blood the god caused purple lilies (see N. to l. 45)
spring up.

Amyclide: according to one form of the myth H
cinthus was son of Amȳclas, founder of Amȳclae, in Lacon
posuisset in aethere: = *in caelum recepisset*, as Jupi
had already received Ganymede,

"That was ybore up, as men rede,
To hevene with daun Jupiter,
And made the goddys botiller."

CHAUCER: The House of Fame.

2. spatium — dedissent: i. e. had not cut off his life
soon. **3. Quā licet**: sc. *esse tibi*, 'so far as thou canst b
4. Pisci . . . aquoso: at the vernal equinox the sun pass
from the constellation of the Fish into that of the Ra
5. oreris: as a flower.

6. meus genitor: Apollo, who, according to one form of t
genealogy, was father of Orpheus. **orbe In medio .**
Delphi: Delphi, the chief centre of the worship of Apollo, w
reckoned by the ancients the centre first of all Greece, then
the world. In the temple of the god there, a stone w

inted out, which was said to mark the middle point of the rth.

8. immunitam: Sparta remained without walls till 206 B. C. b to that time it had steadfastly adhered to the principle, laid wn by Lycurgus, that a city's best protection lies in the aracter of its citizens. **9. citharae . . . sagittae**: the mer the god's recreation and solace, the latter the instru nt of his vengeance, as in the slaying of Niobe's children; en in the company of Hyacinthus he cares for neither. **1. sui**: i. e. of his dignity as a god. **11. tenuisse**: B. 270, 2*a*; A. 288, *d*, R.; H. 537, 2).

13. Iamque . . . erat: *et iam Titan erat fere medius* ('be teen') *venientis noctis et noctis actae* ('past'). **utrique**: 'om both'; it was noon-day. B. 188, 1; A. 229, *c*; H. 385, 4. **1. levant**: *Apollo et Hyacinthus*. **suco pinguis olivi**: ith which men rubbed themselves before engaging in athletic ercises.

16. lati disci: the quoit most generally used by the ancients as a circular disk or rim of metal or other hard material, ten ches to a foot in diameter. When held in the right hand it uld reach above the middle of the fore-arm. **17. prius**: t *primum*, because only two are spoken of. **libratum — lisit**: = 'poised — and hurled.' **19. tempore**: B. 223; A. 9, *d*; H. 430.

21. actus cupidine lusus: he wished to get the quoit as ickly as possible in order to hurl it. **22. Taenarides**: yacinthus. Why so called? **orbem**: for *discum*. **23. percusso verbere**: 'in the rebound.'

Page 148. 24. Expalluit aeque, Quam: 'turned just as le as.' **27. admotis herbis**: 'by applying (healing) herbs.' ollo was god of the healing art. **29. Ut** et seq.: *Ut* just as') *si quis in riguo horto infringat violas vel papa ra liliaque*. **30. linguis**: the stamens and pistils.

37. dolor: sc. *meus*. **mea . . . est**: freely, 'to my ht hand thy death must be ascribed.' The language sug sts the formal indictment before a court, containing a state ent of the crime together with the name of the person ac sed of it.

41. Tyrio ostro: see N. to p. 53, l. 25. **42. formam . . . is**: *capit eandem formam quam lilia capiunt, si his pur-*

pureus color non esset, si in illis (the lilies) *non esset argenteu color.* **45. Ipse**: Phoebus. Apollo. **AI AI**: the Gree cry of grief, *aĩ, aĩ*; the letters being inscribed on the petals c the flower. The flower referred to is not our hyacinth, bu probably the Turk's-cap lily (*Lilium martagon*). The petal of this variety have a peculiar marking, in which a lively imag nation might discern letters. **46. funesta**: because the cr AI was appropriate at funerals.

48. in hoc aevi: 'to this time.' B. 201, 2; A. 216, *a*, 3 H. 397, 3. **priorum**: = *maiorum*. **49. Annua**: cf. p. 5 l. 2, and N. **praelatā pompā**: 'with the display of fest parade.' In religious processions sacred objects were born particularly images or other representations of the gods, an the animals to be sacrificed were led (cf. pp. 65–66 and notes The *Hyacinthia* was one of the great national festivals of th Spartans, though celebrated chiefly, it would appear, at Am clae. It came in early summer and lasted three days. C the first and last days sacrifices were offered to the dead (c p. 60 and notes). Lamentations for the death of Hyacinth were heard on all sides; garlands were discarded, banquetin refrained from, and all indications of mirth carefully represse But the second day, in striking contrast with the others, w given up to rejoicings and to public amusements of variou kinds. Even the slaves were allowed to indulge in festivitie This was also the day of the great procession, the most bea tiful feature of which was a long line of maidens, splendid adorned, riding in wicker-work chariots. Why the exercises the Hyacinthian festival should possess such a different cha acter on different days it is not easy to explain. The origin the observances is lost in antiquity.

18. METAMORPHOSES, XI. 90–143.

"Oh Avarice! than thee a greater plague
Did ne'er infest the life of wretched man."
MAY: The Old Couple.

Page 149. 1. Silenum: Silenus (see p. 34), while wande ing drunken in Phrygia, was brought before king Midas, wh having been instructed in the Bacchic lore by Orpheus, receive

n kindly, entertained him for ten days, and then returned n to Bacchus. The Wine-god was grateful for the kindness, d offered Midas any gift he might ask for. The avaricious g prayed that everything he touched might be turned into ld. He soon had reason to repent of his rash request, and gged to be released from its consequences. He was bidden t go bathe in the head-waters of the Pactolus. He obeyed, d was freed from the spell of gold; but the sands of the er were golden ever after.

3. Orpheus: cf. N. to p. 144, l. 3. **4. tradiderat**: here = *cuerat.* **5. Qui simul**: *et simul ac is.* **sacrorum**: the cchic rites, in which Orpheus had instructed Midas and the rd Eumolpus. **7. iunctas**: sc. *diebus.* **ordine**: 'in ccession.'

8. stellarum . . . Lucifer: cf. p. 98, lines 99, 100, and N. **undecimus**: i. e. the morning of the 'eleventh' day. **9. iuveni alumno**: Bacchus, from the train of whom, while aming about in these parts, Silenus had become separated. f. N. to p. 112, l. 11. **11. Huic recepto**: i. e. *deus* (*Bacus*), *gaudens altore* (*Sileno*) *recepto, fecit huic* (*Midae*) *gram, sed inutile, arbitrium optandi quodvis munus.* Cf. p. , l. 29. **inutile**: referring to the consequences of idas's choice. **14. vertatur**: B. 295, 8; A. 331, *f*, R.; . 499, 2.

15. optatis: i. e. *optato.* **munera solvit**: like *pecuniam lvit;* suggests the payment of a debt. **16. petisset**: why ot *petierat?* **17. malo**: the gift fraught with ill. **Berentius heros**: Midas, called 'Berecyntian' from his mother ybele, to whom Mt. Berecyntus in Phrygia was sacred. **3. Polliciti fidem**: 'the fulfilment of the promise.' **22. assa**: 'a nugget.' **24. Hesperidas donasse putes**: *putes Hesperidas illa poma ei donavisse.* See N. to p. 122, l. 18.

Page 150. 26. Vix capit: 'can scarcely contain.' **aurea ngens Omnia**: *fingens omnia esse aurea.* **27. Gaudenti**: . *illo.* **28. tostae frugis**: for *panis.* **29. Cerealia unera, dona**: i. e. bread. **30. rigebant**: *auro rigebant.* **3. auctorem muneris**: *Bacchum*, put by metonymy for *vinum.* he ancients drank their wine mingled with water.

36. quae . . . odit: *odit ea, quae modo voverat.* **41. pecioso**: referring to the glitter of the gold. **eripe**: sc. *me.*

42. Mite . . . Restituit: *Bacchus, mite numen deorum, re stituit* (to his former condition) *eum, fatentem se pecavisse* (i asking for such a gift). **43. pacti fide data**: = 'in tru fulfilment of his promise.'

44. Neve . . . auro: *et ait*, "*Ne maneas circumlitus aur male optato*," etc. **45. amnem**: the Pactōlus, a small rive which rises in Mt. Tmolus and flows in a northerly directio past Sardis into the Hermus. **46. iugum Phrygiae**: 'th mountain range of Phrygia,' the Tmolus. Our poet make Phrygia cover Lydia as well. **labentibus obvius undis** i. e. up the river. **48. plurimus**: 'with greatest volume. **49. simul, simul**: cf. p. 143, l. 94.

50. iussae: cf. p. 111, l. 82, and N. **Vis aurea**: 'th gold-producing power.' **51. cessit in amnem**: the sands o the Pactōlus became golden.

19. METAMORPHOSES, XI. 592–615.

"*The god of slepe anoon,*
That dwelleth in a cave of stoon,
Upon a streme that cometh fro Lete,
That is a floode of helle unswete,
Beside a folke men clepeth Cymerie."
CHAUCER: The House of Fame.

Page 151. 1. Cimmerios: 'the (land of the) Cimmerians' see Vocab. Juno had bidden Iris ask Somnus, the god of sleep to send to Alcyonē a vision of her husband Cēyx, who ha suffered shipwreck. Iris thereupon pays a visit to the god i his cavern, which our poet proceeds to describe. In art slee was usually represented as a fair youth, sometimes with wings **longo recessu**: abl. of characteristic, = 'extending far within.'

6. vigil ales: the cock. **8. sagacior anser**: see N. t p. 142, l. 60. **11. habitat**: sc. *ibi*. **12. per quem**: i. e 'through whose channel.' So Milton ("Paradise Lost," ii. 582-586):

"Far off from these, a slow and silent stream,
Lethe, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets —
Forgets both joy and grief, pleasure and pain."

14. fecunda: because of the poppy's numerous seeds. Cf. . 55, l. 31, and N. **17. Ianua . . . totā**: i. e. *ne ianua ardine verso stridorem reddat, est nulla ianua in totā domo.* **19. At**, etc.: *At in medio antro est torus sublimis ebeno* = 'high with frame of ebony'). **20. Plumeus**: referring to he cushion, or mattress. **unicolor**: cf. N. to p. 141, l. 32. **3. messis, litus**: sc. *gerit.*

20. Metamorphoses, XII. 39–63.

"*Every speche, or noyse, or soune,*
Thurgh hys multiplicacioune,
Thogh hyt were piped of a mouse,
Mote nede come to Fames House."

Chaucer: The House of Fame.

Page 152. 1. Orbe medio: = *in mediā parte mundi.* **terras**, etc.: cf. p. 79, l. 5, and N. **3. quod**: *id, quod.* **quamvis regionibus absit**: 'however far removed in space it may be.'

5. Fama tenet: *Fama* ("Rumor") *tenet illum locum.* *Fama* is often spoken of as a goddess by the ancient poets; compare especially Vergil's Aeneid, iv. 173–188. With the twelfth book of the Metamorphoses Ovid commences an account of the transformations connected with the Trojan war (see p. 40). He is led to describe the house of Rumor because she announced to the Trojans the coming of the Greeks before their ships had reached the Trojan shores. This selection, as the preceding, has been imitated by Chaucer in his "House of Fame." **summā in arce**: suggesting an elevation, as the summit of a mountain. Cf. p. 80, l. 27, and N. **8. patet, est**: sc. *domus* (*Famae*). **9. fremit**: 'hums.'

11. parvae vocis: 'of slight sound,' like a whisper. **13. qualemve sonum**: *vel talis sonus, qualem;* 'or such a sound as.' **14. extrema tonitrua**: the dying murmurs of far-distant thunder.

15. Veniunt: why pl.? **leve vulgus**: *Rumores.* **16. commenta Milia rumorum**: for *milia commentorum rumorum*, 'thousands of false reports.' **18. E quibus**: *et ex*

illis (*verbis*). **hi**: *Rumores*, which are personified. **20. auctor**: 'narrator.'

24. Ipsa: *Fama ipsa.* **quid rerum**: = 'whatsoever.'

21. METAMORPHOSES, XIV. 805–828.

"*Thy rising day saw never wofull night,*
But past with praise from off this worldly stage."
SPENSER: Epitaph upon Sir Phillip Sidney.

Page 153. 1. populis duobus: the Romans, together with the Sabines, whom, according to tradition, Romulus had conquered and united with his own people, at the same time sharing the government with Titus Tatius, the Sabine king. After Tatius died, Romulus ruled the city alone. One day as he was reviewing the army in the Campus Martius, near the Goat's Pool, or according to our poet (l. 19), was engaged there in the administration of justice, a terrible thunderstorm suddenly arose, in the midst of which he was borne away to heaven. There was another story to the effect that the king met his death at the hands of the senators, who had been secretly jealous of his authority.

2. aequata iura dabas: = 'thou wast governing with equal rights.' **positā casside**: in order to converse more freely **3. Talibus**: i. e. *talibus verbis.* **divumque hominumque parentem**: Greek *πατὴρ ἀνδρῶν τε θεῶν τε*; Zeus, Jupiter.

4. genitor: Mars was the son of Jupiter and Juno. **5. nec . . . uno**: no longer depends on the power of its founder, being by itself secure. **6. Praemia Solvere**: dep. on *Tempus adest.* A. 298, N.; H. 533, N. 3. **nepoti**: sc. *tuo*; Romulus, as son of Mars, was Jupiter's 'grandson.' **7. ablatum terris**: 'to bear him away from earth and.' **10. Unus** 'one' of the brothers, Romulus and Remus. **11. Rata** freely, 'fulfilled.'

14. Quae . . . rapinae: *et ille* (*Gradivus*) *sensit ea* (the conditions mentioned in lines 12, 13) *esse signa rapinae* (the carrying of Romulus to heaven) *promissae* (= 'which had been promised') *sibi.* **15. Innixus**: here followed by the dat. The meaning is, that Mars used his spear as a staff in mounting his chariot. **pressos temone**: because the 'tongue' ran

into the yoke, which weighed upon the horses' necks. Cf. N. to p. 98, l. 94. **16. equos**: put for *currum*, by metonymy. **19. suo Quiriti**: collective for *suis Quiritibus*, i. e. *civibus Romanis*. **21. Dilapsum**: sc. *est*. **plumbea glans**: see N. to p. 125, l. 87. **22. intabescere**: in Met. II. 727–729 the bullet is represented as growing hot in its flight. **23. pulvinaribus altis**: of the gods, among whom Romulus was now to be. **24. est . . . Quirini**: 'such as the form of Quirinus is, clad in robe of state'; referring no doubt to some well-known statue of Romulus, who in the time of Ovid was generally identified with Quirinus.

22. METAMORPHOSES, XV. 60 *et seq.*

"How charming is divine Philosophy!"
MILTON: Comus.

Page 154. 1. Vir: Pythagoras, a celebrated Greek philosopher, born on the island of Samos in the earlier part of the sixth century B. C. Having made a long journey in the pursuit of knowledge, spending much time in Egypt, he returned to his native place only to find it suffering under the tyranny of Polycrates. Hence he wandered forth again, and finally settled in Lower Italy, where, particularly at Croton, he formed societies for the promulgation of his philosophical and political doctrines. He taught the immortality and transmigration of souls, declaring, tradition says, that he himself had been engaged in the Trojan War, in the person of Euphorbus; a statement to which he sought to add proof by recognizing the shield of Euphorbus in the temple where it was preserved. Pythagoras was said to have enjoined a vegetable diet. Important discoveries in mathematics, astronomy, and music are ascribed to him, as, for example, the first proof of the geometrical proposition known as the *Pons Asinorum*.

hic: at Crotona. Our poet is led to set forth the teachings of Pythagoras from his alleged relations with Numa, the second king of Rome, to whom he was said to have given instruction. The narrative of Numa's reign in the Metamorphoses follows that of the reign of Romulus.

2. dominos: Polycrates and his followers. **3. licet**: with *remotos*; 'although (far) removed.' **5. oculis pectoris**: 'with

the eyes of his mind,' we should say. Many of the ancients supposed that the seat of intelligence is in the breast.

6. vigili: with *curā*. **7. In medium discenda dabat**: sc. *ea*; 'he made them open to all for learning,' = 'he permitted all to learn them.' **coetus . . . docebat**: *docebat coetus* (*discipulorum*) *silentium et sua dicta mirantium, primordia magni mundi, et causas rerum, et quid natura esset.* The disciples of Pythagoras were bound to undergo a long probation of unquestioning, silent obedience. He taught them also certain 'sayings,' called often the 'golden verses,' some of which have been preserved. The reverence of his followers extended so far that in reply to any objection to his doctrines that might be raised, the words *αὐτὸς ἔφα, ipse dixit*, 'he himself said it,' were deemed a sufficient rejoinder.

10. Quid deus: sc. *esset*; not *sit*, because following *docebat*. **11. Iuppiter . . . tonarent**: sc. *utrum*. Cf. p. 81, l. 56, and N. **12. Quid quateret terras**: the earthquake, the cause of which was a question much discussed in antiquity. **13. Et**: 'and (in general).' **Primus Arguit**: = 'he was the first to teach that it is wrong.' **15. non et credita**: = 'which also were not accepted' by the mass of mankind, who continued to eat meat.

16. Parcite: for *nolite*. **dapibus**: of flesh. **19. sunt quae**: 'there are (other vegetables) which' require cooking to render them edible. Why is *sunt* repeated? **21. thymi**: a favorite plant of the bees.

24. animae: for *animi*; *anima* refers rather to the life-principle, inseparable from an organism. **25. Sede**: i. e. *corpore*. The doctrine here taught, metempsychosis, was held by many in antiquity, as it is to-day by the Brahmans and Buddhists. In the lines of Tennyson ("In Memoriam," xlvii.):

> "That each, who seems a separate whole,
> Should move his rounds, and fusing all
> The skirts of self again, should fall
> Remerging in the general soul,
> Is faith as vague as all unsweet."

Page 155. 27. pectore in adverso: i. e. squarely in front, as he faced the foe. **28. minoris Atridae**: Menelaus. **29. clipeum**: of Euphorbus, which Menelaus after the war had

put up in the temple of Juno at Argos, as a votive offering. See N. to l. 1.

31. Errat: the subject is *Spiritus*, 'the soul.' **illinc huc, hinc illuc**: i. e. *ex uno corpore in alterum.* **34. noster**: *spiritus hominum.* **35. facilis**: 'pliable.' The same doctrine of pre-existence and transmigration of souls is expounded in the sixth book of Vergil's Aeneid, and is not infrequently set forth by modern poets. So Wordsworth ("Ode on the Intimations of Immortality"):

> "Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's Star,
> Hath had elsewhere its setting,
> And cometh from afar."

How it would be possible to pass from one being to another without clear recollection of the previous condition, is poetically expressed by Tennyson ("The Two Voices"):

> "As old mythologies relate,
> Some draught of Lethe might await
> The slipping thro' from state to state."

23. METAMORPHOSES, XV. 746 *et seq.*

"*Thou wert Rome's sacrifice, her greatest, last.*"
READE: The Rubicon.

1. Caesar: the deification of Julius Caesar is the last of the Transformations treated by our poet in the Metamorphoses (see p. 7). Caesar's death is said to have been preceded by numerous premonitions of an extraordinary character. Not long after it he was pronounced a deity by the Senate; and during the first public games given in his honor by Augustus, a comet appeared, which shone for seven successive days. In this, it was commonly supposed, the soul of the dead conqueror and statesman passed to the abode of the gods. **Marte**: by metonymy, for *bello*, as *togā* also for *pace*; to be taken with *Praecipuum*.

3. properata: referring to the swiftness with which Caesar passed from one victory to another. **4. stellam comantem**: defines *sidus novum* more closely. **5. sua progenies**: Octavius, afterwards Augustus, who was the adopted son and heir of Caesar. In the following lines he is made almost as promi-

nent as Caesar himself, being flattered in a style which wa considered in Ovid's time both proper and in good taste, bu which is much at variance with the ideas of modern times Cf. p. 67, Selection 21, l. 4; p. 85, lines 11, 12, et al. **6. quar quod**: 'than the fact that.' **huius**: Augustus.

7. Ne . . . erat: that the god Augustus might not be c mortal descent, his adoptive father must be deified! **8 aurea**: suggests the glowing beauty of the goddess of love **9. genetrix**: Venus, mother of Aeneas, from whom, in com mon with the other members of the Julian gens, Caesa claimed descent. **10. Pontifici**: Caesar became 'high priest' in 74 B. C. The use of the title here heightens th impression of wickedness attached by our poet to the murde **coniurata**: = 'of the conspirators,' Brutus and others, wh slew Caesar.

Page 156. 12. mihi: as patroness of the Julian gens an of Caesar. **mole**: 'effort.' **14. Iulo**: son of Aeneas mentioned here as mythical founder of the Julian gens **15. Sola**: among the gods. **iustis**: i. e. 'real,' 'wel grounded'; not imaginary. **16. antiqua Damna**: as th destruction of Troy, and the wanderings of the remnant of th Trojans before they were permitted to settle in Italy **17. hic**: 'the present fear.' **priorum**: *timorum*. Wh gen.? **20. Caede . . . Vestae**: the Pontifex Maximus ha supervision of the worship of Vesta, with the proper mainte nance of which the destiny of the city was thought to be int mately connected. Venus fears that if Caesar is killed, th sacred fire of Vesta will be suffered to go out, thus bringin untold evil to the state.

22. Qui quamquam: = *et quamquam ei*. **23. soro rum**: see l. 50. **27. tristis**: with *imago*; '(being) gloomy A long list of prodigies, said to have portended the death o Caesar, is given by the writers of the time. Several of ther are mentioned by Shakspeare ("Julius Caesar," Act ii.):

> "And graves have yawn'd, and yielded up their dead;
> Fierce fiery warriors fight upon the clouds,
> In ranks, and squadrons, and right form of war,
> Which drizzled blood upon the Capitol:
> The noise of battle hurtled in the air,
> Horses did neigh, and dying men did groan,
> And ghosts did shriek and squeal about the streets."

29. faces: 'fiery appearances.' **30. guttae cruentae**: considered an omen portending the direst calamities. **31. vultum**: cf. p. 89, l. 101, and N. **32. Lunares currus**: = *currus Lunae*. See p. 101, l. 189, and N. **33. bubo**: reckoned a bird of ill omen; for this reason, and also because it is a night-bird, called 'Stygian.' So Shakspeare ("Julius Caesar," Act I.):

> "And, yesterday, the bird of night did sit
> Even at noon-day, upon the market-place,
> Hooting and shrieking."

34. lacrimavit ebur: when drops of moisture gathered on the ivory images of the gods in the temples, it was thought that the deities were weeping in anticipation of impending calamity. **feruntur Auditi**: sc. *esse*; trans. as if *dicitur auditos* (or *audita*) *esse*.

36. litat: 'gives favorable omen.' So in "Julius Caesar":

> "CAESAR. What say the augurers?
> SERVANT. They would not have you to stir forth to-day
> Plucking the entrails of an offering forth
> They could not find a heart within the beast."

37. caesum caput: sc. *iecoris*; refers to a projection on the right lobe of the liver. If this, or other parts of the entrails, chanced to be cut by the sacrificer's knife, it was thought an unfavorable omen.

Page 157. 39. silentum: for *silentium*; i. e. *mortuorum*. See N. to p. 60, l. 21.

42. Praemonitus: nom. pl. **stricti feruntur**: as *feruntur auditi*, l. 34. **43. templum**: here 'senate-house' (= *curia*, l. 44) of Pompey, in which Caesar was murdered. The word *templum* may be applied to any enclosed and duly consecrated place.

47. Paris . . . Atridae: in the war before Troy, Paris was on the point of being slain by Menelaus, when Venus, who favored him because of his decision in the contest for beauty, bore him away in a cloud to a place of safety. **48. Diomedeos**: 'of Diomedes,' who had already wounded Venus's son Aeneas when she rescued him. **49. genitor**: Jupiter.

50. Intres: sc. *ut*. **sororum trium**: the Fates. See p. 27; also notes to p. 56, l. 46, and p. 145, l. 31. **51. moli-**

mine vasto: = 'of massive construction.' **52. rerum tabularia**: = 'the archives of fate.' **54. tuta atque aeterna** '(being) secure and everlasting.'

61. natus suus: see N. to l. 5. **nominis heres**: after Caesar's death Octavius took the name *Gaius Iulius Caesar Octavianus*. **62. caesi . . . habebit**: *et fortissimus ultor caesi parentis* ('as — avenger of his father's murder') *habebit nos* (*deos*) *suos* (for *socios*, = 'on his side') *in bella*.

64. Hanc animam: of Caesar, just killed. With true artistic sense, the poet spares us the harrowing details of the assassination, which moreover were familiar to all his readers. **66. aede**: the temple of Julius Caesar, which Augustus built in the forum.

Page 158. **67. sede senatus**: *curia Pompei*; see N. to l. 43. **68. sui . . . astris**: *et eripuit sui Caesaris animam* (= *animum*) *membris, et, non passa eam recentem* (just separated) *in aëra solvi, intulit caelestibus astris*. **71. capere ignescere**: sc. *illam*. **73. spatioso limite**: 'in wide path,' referring to the tail of the comet. **74. nati . . . maiora**: *et videns benefacta sui nati* (see N. to l. 5) *fatetur esse maiora quam sua* (*benefacta*).

> "When beggars die there are no comets seen;
> The heavens themselves blaze forth the deaths of princes."
>
> SHAKSPEARE: Julius Caesar.

24. METAMORPHOSES, XV. 871–879.

> "*Not marble, nor the gilded monuments*
> *Of princes, shall outlive this powerful rime*"
>
> SHAKSPEARE: Sonnet 55.

1. Iamque . . . vetustas: Ovid, as other ancient and some modern poets, predicts with no uncertain voice the immortality of his work. Cf. pp. 77, 78, and notes. **opus**: the Metamorphoses; with *exegi*, suggests the completion of a structure, or monument. **Iovis ira**: the thunderbolt.

3. Cum . . . aevi: *illa dies, quae habet ius nihil* (='over nothing') *mei nisi huius corporis, finiat spatium mei incerti aevi cum volet* ('whenever it pleases'). B. 261, 2; H. 470, 2. **5. Parte meliore mei**: poetic spirit and fame.

9. **Si**, etc.: *si praesagia vatum quid veri habent.* Poets were thought to be inspired; see p. 62, Selection 14, and N. This tribute to the immortality of verse finds an interesting parallel in Spenser's "Ruins of Time":

"For deeds doe die, however noblie donne,
And thoughts of men do as themselves decay;
But wise words, taught in numbers for to runne,
Recorded by the Muses, live for ay;
Ne may with storming showers be washt away,
Ne bitter breathing windes with harmful blast,
Nor age, nor envie, shall them ever wast."

"But Fame, with golden wings, aloft doth flie,
Above the reach of ruinous decay,
And with brave plumes doth beate the azure skie,
Admir'd of base-borne men from farre away:
Then, who so will with vertuous deeds assay
To mount to heaven on Pegasus must ride,
And with sweete Poets verse be glorifide."

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ENGLISH PRONUNCIATION OF PROPER NAMES

The system used in the following list to indicate the English pronunciation is intended to be lucid and consistent, and at the same time to present as few points of divergence as possible from the systems found in the best dictionaries. The so-called long vowels have above them a macron or some mark indicative of quality; the short stressed vowels have no mark at all; the obscure unstressed vowels have a dot under them, thus: —

ā as in 'f*a*te.'	**ẹ** as in 'hat*e*d.'*	**ọ** as in 'dem*o*crat.'*
a " " 'f*a*t.'	**ė** " " 'h*e*r.'	**ū** " " '*u*se.'
ạ " " 'id*ea*.'*	**ī** " " 'p*i*ne.'	**u** " " '*u*p.'
ä " " '*a*rm.'	**i** " " 'p*i*n.'	**ụ̄** " " 'sing*u*lar.'*
â " " '*a*ll.'	**ị** " " 'un*i*ty.'*	**ụ** " " 'circ*u*s.'*
ē " " 'm*e*.'	**ō** " " 'n*o*.'	**o͝o** " " 'r*u*de.'
e " " 'm*e*t.'	**o** " " 'n*o*t.'	**o͝o** " " 'f*u*ll.'

The chief stress or accent is indicated by ′, the secondary by ″; but the secondary stress is not marked when separated from another stress by a single intervening unstressed syllable, for in that case one naturally puts it in the proper place.

Accius, ak′sh(y)ụs.
Acoetes, ạ-sē′tēz.
Aeneas, ẹ-nē′ạs.
Aeolus, ē′ọ-lụs.
Aethalion, ẹ-thā′lị-ọn.
Aethon, ē′thọn.
Aetna, et′nạ.
Agamemnon, ag-ạ-mem′nọn.
Agenor, ạ-jē′nọr.
Alcimedon, ạl-cim′ẹ-dọn.
Alphenor, ạl-fē′nọr.
Ammon, am′ọn.
Amphion, ạm-fī′ọn.
Amphitrite, am-fị-trī′tẹ.
Amymone, am-i-mō′nẹ.
Anapis, ạn-ā′pịs.
Andromeda, ạn-drom′ẹ-dạ.
Apollo, ạ-pol′ō.
Aratus, ạ-rā′tụs.
Arcas, är′kạs.

* The obscure unstressed vowels are in effect very much alike, but they differ slightly according to the character of the adjoining consonants. They are most correctly sounded when one glides over them rapidly and naturally.

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Arethusa, ar-ẹ-thū′sạ.
Argos, är′gọs.
Arion, ạ-rī′ọn.
Astraea, ạs-trē′ạ.
Atlas, at′lạs.
Attis, at′ịs.
Augustus, â-gus′tụs.
Ausonia, â-sō′ni-ạ.

Bacchiadae, bạ-kī′ạ-dē.
Bacchus, bak′ụs.
Battus, bat′ụs.
Baucis, bâ-sịs.
Boeotia, bẹ-ō′sh(y)ạ.
Bootes, bọ-ō′tēz.
Busiris, bū-sī′rịs.

Cadmus, kad′mụs.
Caesar, sē′zạr.
Calymne, kạ-lim′nẹ.
Camillus, kạ-mil′ụs.
Caria, kā′ri-ạ.
Carseoli, kạr-sē′ọ-lī.
Cassiope, kạ-sī′ọ-pẹ.
Castalia, kạs-tā′li-ạ.
Caystros, kā-is′trọs.
Cepheus, sē′fūs.
Cephisis, sẹ-fī′sịs.
Cephisus, sẹ-fī′sụs.
Cerberus, sėr′bẹ-rụs.
Ceres, sē′rēz.
Chaos, kā′ọs *or* kā′os.
Chloris, klō′rịs.
Cicones, sik′ọ-nēz.
Cimmerii, si-mē′ri-ī.
Cinyras, sin′i-rạs.
Clymene, klim′ẹ-nẹ.
Coeus, sē′ụs.
Corinna, kọ-rin′ạ.
Crocos, krō′kọs.
Cyane, sī′ạ-nẹ.
Cyclades, sik′lạ-dēz.
Cyclops, sī′klops.
Cyllene, si-lē′nẹ.
Cynthia, sin′thi-ạ.
Cynthus, sin′thụs.
Cytherea, sith-ė-rē′ạ.

Daedalus, ded′ạ-lụs.
Damasichthon, dam-ạ-sik′thọn.
Delos, dē′lọs *or* dē′los.
Delphi, del′fī.
Deucalion, dū-kā′li-ọn.
Dia, dī′ạ.
Dictys, dik′tiz.
Dirce, dėr′sẹ.
Dis, dis.
Doris, dō′rịs.

Echion, ẹ-kī′ọn.
Elis, ē′lịs.
Elysium, ẹ-lizh′(y)ụm.
Ennius, en′i-ụs.
Eos, ē′ọs *or* ē′os.
Eous, ẹ-ō′ụs.
Ephyre, ef′i-rẹ.
Epimethis, ep-i-mē′thịs.
Epopeus, ẹ-pō′pūs.
Erebus, er′ẹ-bụs.
Eridanus, ẹ-rid′ạ-nụs.
Erinys, ẹ-rin′ịs.
Eumenides, ū-men′i-dēz.
Eumolpus, ū-mol′pụs.
Euphorbus, ū-for′bụs.
Europa, ū-rō′pạ.
Eurotas, ū-rō′tạs.
Eurus, ū′rụs.
Eurydice, ū-rid′i-sẹ.

Falerii, fạ-lē′ri-ī.
Falisci, fạ-lis′ī.
Flora, flō′rạ.

Gabii, gā′bi-ī.
Getae, jē′tē.
Gradivus, grạ-dī′vụs.

Haemus, hē′mụs.
Halaesus, hạ-lē′sụs.
Hector, hek′tọr.

Hesperia, hẹs-pē′ri-ạ.
Hesperides, hẹs-per′i-dēz.
Hyacinthia, hī-ạ-sin′thi-ạ.
Hyacinthus, hī-ạ-sin′thụs.
Hymenaeus, him-ẹ-nē′ụs.

Iapetus, ī-ap′ẹ-tụs.
Icarus, ik′ạ-rụs.
Ida, ī′dạ.
Ilioneus, i-lī′ọ-nūs.
Iris, ī′ris.
Ismenus, is-mē′nụs.
Itys, ī′tis.
Iulus, ī-ū′lụs.
Iuno, jū′nō.
Iuppiter, jū′pi-tẹr.
Ixion, ik-sī′ọn.

Latona, lạ-tō′nạ.
Lebinthus, lẹ-bin′thụs.
Lelex, lē′lẹx.
Lethe, lē′thẹ.
Liber, lī′bẹr.
Libya, lib′-ịạ.
Libys, lī′bis.
Lucretius, lū-krē′sh(y)ụs.
Lycabas, lik′ạ-bạs.
Lycaeus, lī-sē′ụs.
Lycaon, li-kā′ọn.

Maenalus, men′ạ-lụs.
Maia, mā′(y)ạ.
Manto, man′tō.
Mars, märz.
Medon, mē′dọn.
Medusa, mẹ-dū′sạ.
Melanthus, mẹ-lan′thụs.
Memnon, mem′nọn.
Mettus Fufetius, met′ụs fū-fē′sh(y)ụs.
Midas, mī′dạs.
Minerva, mi-nėr′vạ.
Minos, mī′nọs.

Narcissus, nạr-sis′ụs.
Naxos, nax′ọs.
Neleus, nē′lūs.
Nereus, nē′rūs.
Ninus, nī′nụs.
Niobe, nī′ọ-bẹ.

Olympus, ọ-lim′pụs.
Opheltes, ọ-fel′tēz.
Orestes, ọ-res′tēz.
Orpheus, or′fẹ-ụs.
Ortygia, ọr-tij′(y)ạ.
Ossa, os′ạ.

Palicus, pạ-lī′kụs.
Pallas, pal′ạs.
Panope, pan′ọ-pẹ.
Parcae, pär′cē.
Paris, par′is.
Parnassus, pạr-nas′ụs.
Paros, pā′rọs.
Pelion, pē′li-ọn.
Penates, pẹ-nā′tēz.
Pergus, pėr′gụs.
Perillus, pẹ-ril′ụs.
Perseus, pėr′sẹ-ụs.
Phaedimus, fed′i-mụs.
Phaethon, fā′ẹ-thọn.
Phalaris, fal′ạ-ris.
Philemon, fī-lē′mọn.
Philomela, fil-ọ-mē′lạ.
Phlegon, fleg′ọn.
Phocis, fō′sis.
Phoebe, fē′bẹ.
Phoebus, fē′bụs.
Phoenix, fē′nix.
Phrygia, frij′(y)ạ.
Pisa, pī′sạ.
Proreus, prō′rūs.
Proserpina, prọ-sėr′pi-nạ.
Pyramus, pir′ạ-mụs.
Pyrois, pir′ọ-is.
Pyrrha, pir′ạ.
Pythagoras, pi-thag′ọ-rạs.

Quirinus, kwi-rī′nụs.
Quirites, kwi-rī′tēz.

Rhodope, rō′dǫ-pę.
Romulus, rom′ū-lụs.

Samos, sā′mǫs.
Sardis, sär′dịs.
Saturnus, sạ-tėr′nụs.
Scythia, sith′ị-ạ.
Semiramis, sę-mir′ạ-mịs.
Silenus, sị-lē′nụs.
Silvanus, sịl-vā′nụs.
Simois, sim′ǫ-ịs.
Sipylus, sip′ị-lụs.
Sisyphus, sis′ị-fụs.
Sparta, spär′tạ.
Styx, stiks.
Superbus, sū-pėr′bụs.

Tagus, tā′gụs.
Tanais, tan′ạ-ịs.
Tantalis, tan′tạ-lịs.
Tantalus, tan′tạ-lụs.
Tarquinius, tạr-kwin′ị-ụs.
Tartarus, tạr′tạr-ụs.
Tatius, tā′sh(y)ụs.
Tenedos, ten′ę-dǫs.
Tethys, tē′thịs.
Themis, thē′mịs.
Thersites, thęr-sī′tēz.
Thisbe, thiz′bę.
Thrasius, thrā′sh(y)ụs.
Tibullus, ti-bul′ụs.
Tiresias, tị-rē′sh(y)ạs.
Titan, tī′tạn.
Tityos, tit′ị-ǫs.
Tityrus, tit′ị-rụs.
Triton, trī′tǫn.

Varro, var′ō.
Vesta, ves′tạ.
Vulcanus, vụl-kā′nụs.

Zephyrus, zef′ị-rụs.

VOCABULARY.

ABBREVIATIONS.

a. = *active*.
abl. = *ablative*.
abs. = *absolute*.
acc. = *accusative*.
adj. = *adjective*.
adv. = *adverb, adverbial*.
c. = *common (gender)*.
causat. = *causative*.
chap. = *chapter*.
comp. = *comparative*.
conj. = *conjunction*.
dat. = *dative*.
decl. = *declension*.
def. = *defective*.
dem. = *demonstrative*.
dep. (in vocabulary) = *deponent*.
dim. = *diminutive*.
e. g. = *exemplī grātiā=for example*.
Eng. = *English*.
et al. = *et alibī = and elsewhere*.
et seq. = *et sequentia = and what follows*.
etc. = *et cētera = and so forth*.
excl. = *exclamation*.
f. = *feminine*.
freq. = *frequentative*.
fut. = *future*.
gen. = *genitive*.
ibid. = *ibīdem = in the same place*.
id. = *īdem = the same*.
i. e. = *id est = that is*.
imp. = *imperative*.
impers. = *impersonal, impersonally*.
impf. = *imperfect*.
inch. = *inchoative*.
indecl. = *indeclinable*.
indef. = *indefinite*.
indic. = *indicative*.
inf. = *infinitive*.
interj. = *interjection*.
intr. = *intransitive*.
irr. = *irregular*.
lit. = *literally*.
m. = *masculine*.
MSS. = *manuscripts*.
n., neut. = *neuter*.
nom. = *nominative*.
num. = *numeral*.
p., pp. = *page, pages*.
part. = *participle*.
pass. = *passive*.
patr. = *patronymic*.
pers. = *person*.
pf. = *perfect*.
pl. = *plural*.
plup. = *pluperfect*.
pos. = *positive*.
pred. = *predicate*.
prep. = *preposition*.
pres. = *present*.
pron. = *pronoun*.
reflex. = *reflexive*.
rel. = *relative*.
sing. = *singular*.
subj. = *subjunctive*.
subst. = *substantive*.
sup. = *superlative*.
trans. = *transitive*.
v. = *verb*.
voc. = *vocative*.
1, 2, 3, 4 with verbs = 1st, 2d, 3d, 4th conjugation.

VOCABULARY.

ā, ab [cf. ἀπό, Eng. of, off], prep. with abl., *from, away from, out of;* of place or direction, *at, on, in, from*, as **ā dextrā**, *on the right*, **ab utrāque parte**, *on both sides*, **ab omnī parte**, *on all sides;* of time, *after, from, since*, as **ab imbre**, *after the shower*, **ab hīs**, *after these* (*words*); of agency, *by*, as **ab illō**, *by him*.

Abantēus [= Ἀβάντειος], adj., *of Abas, Abas's*. Abas was an early king of Argos, grandson of Danaus. From him some later kings of Argos were called Abiantids (*Abiantiadae*).

Abantiadēs, -ae, [Ἀβαντιάδης], patr., m., *son of Abas, descendant of Abas; Perseus*, so named because he was the son of Danaë, grand-daughter of Abas.

abdō, -dere, -didī, -ditum, [ab + dō], 3, a., *put away, remove; conceal, hide, keep secret*. **abditus**, as participial adj., *secluded, remote*.

abeō, -īre, -īvī or -iī, -itum, fut. part. **abitūrus**, [ab + eō], irr., n., *go away, depart; pass away, expire; pass over, be transformed, change* (*into*).

abigō, -igere, -ēgī, -āctum, [ab + agō], 3, a., *drive away, drive off, carry off;* especially of cattle, *drive off* as booty.

abluō, -luere, -luī, -lūtum, [ab + luō], 3, a., *wash away, wash off, cleanse, wash; cleanse by washing, purify*.

abrumpō, -rumpere, -rūpī, abruptum, [ab + rumpō], 3, a., *break off, tear, sever, rend;* used of violent or sudden motion.

abscindō, -scindere, -scidī, abscissum, [ab + scindō], 3, a., *tear off, tear away, break off; part, separate, divide*.

absum, abesse, āfuī, [ab + sum], irr., n., *be away, be absent; be distant, be far off, be far away; be wanting, be lacking, fail; be exempt from; be of no help, be of no avail* to any one, *not help, fail to help*.

absūmō, -sūmere, -sūmpsī, -sūmptum, [ab + sūmō], 3, a., *take away; use up, consume, exhaust; destroy*.

abundō, -āre, -āvī, -ātum, [ab + undō from unda, *a wave*], 1, n., *overflow, flow in profusion; abound in, be rich in, be well provided with, possess*.

accēdō, -cēdere, -cessī, -cessum, [ad + cēdō], 3, n., *move towards, draw near, approach; enter upon, take part in, undertake; be added, be admitted, be received;* used often as synonymous with the passive of **addō**, *add*.

accendō, -cendere, -cendī, accēnsum, [ad + candō, unused form; cf. candeō], 3, a., *set fire to, kindle, light; inflame, arouse, excite.*

accingō, -cingere, -cīnxī, accīnctum, [ad + cingō], 3, a., *gird to, gird on, bind on; arm, equip, furnish.*

accipiō, -cipere, -cēpī, -ceptum, [ad + capiō], 3, a., *take to* one's self, *receive, accept; admit, receive* as guest, *entertain, welcome; hear, learn.* **acceptus**, participial adj., *welcome, acceptable, pleasing, dear.*

accipiter, -tris, m., general name for a *bird of prey;* in particular, *hawk, falcon.*

Accius, -ī, m., *L. Accius*, an early Roman tragic poet, born 170 B. C. He lived to a great age and wrote many tragedies; also an historical poem, and three prose works. Only a few fragments of his writings are extant, but these indicate marked literary power.

acclīvis, -e, or **acclīvus**, -a, -um, [ad + clīvus], adj., *mounting upwards, up hill, ascending, steep.*

accommodō, -āre, -āvī, -ātum, [ad + commodō], 1, a., *fit, adapt; adjust, apply.*

accumbō, -cumbere, -cubuī, accubitum, 3, n., *lie down by, lie near;* especially *recline* at table, in accordance with the custom prevalent in the time of the Roman Empire, the body reclining on a couch, the left arm resting on a cushion, the right arm being left free to take food.

ācer, ācris, ācre, adj., *sharp, piercing, penetrating, keen; spirited, eager, zealous; violent, vehement; fierce, severe, bitter.* **nōn ācris favīlla**, *embers no longer glowing.*

acerbus, -a, -um, [ācer], adj. *harsh* to the taste, *bitter, sharp unripe, crude; severe, disagreeable; cruel.*

acervus, -ī, m., *heap, pile, mass.*

aciēs, -ēī, f., *sharp point, sharp edge;* of a weapon, *point, edge* of the eye, *sharp look, glance keenness of eye-sight, vision;* a military term, *line of battle, army battle, engagement.*

Acoetēs, -ae, [Ἀκοίτης], m., *Acoetes*, a Tyrrhenian helmsman, who shipped with a crew that tried to make a slave of Bacchus. See N. to p. 112, l. 1.

aconītum, -ī, [ἀκόνιτον], n., *wolf bane, aconite*, a plant from which a deadly poison was prepared. pl. **aconīta**, **-ōrum**, *poisons, dose of poison.*

ācriter [ācer], adv., *sharply, keenly; vigorously, courageously eagerly, earnestly; fiercely, severely, cruelly.*

āctum, -ī, [agō], n., lit. *thing done deed, act, transaction; decree, law*

acūmen, -inis, [acuō], n., *point;* of the mind, *acuteness, keenness, sharpness.*

acuō, -uere, -uī, -ūtum, [cf. acus *needle*], 3, a., *sharpen, make sharp whet; quicken, arouse, excite.*

ad, prep. with acc. only, *to;* of direction and motion, *to, toward, up to;* of place, *in the vicinity of, near to, next, among;* of purpose *for, in order to, for the purpose of;* of result, *according to, at, on, in consequence of;* with numerals *near to, almost, about.* **ad citharam**, *in accompaniment to the cithara.* **ad hanc lēgem**, *on this condition.* **ad nōmen**, *at the name, on hearing the name* **ad lūnae radiōs**, *in the moon light, by the light of the moon.*

lamās, -antis, [ἀδάμας], m., *adamant*, the hardest iron or steel; by metonymy, *hardness, firmness, inexorableness.*

ldō, -dere, -didī, -ditum, [ad + dō], 3, a., *bring to, add to, join to; add, make additions to, increase, augment.*

ldūcō, -dūcere, -dūxī, -ductum, [ad + dūcō], 3, a., *lead to, bring to, carry to; draw, induce, influence; draw to, tighten;* of the skin, *wrinkle.*

ledō, -ere, -ēdī, -ēsum, pres. not used, [ad + edō, *eat*], *gnaw at; wear away, consume.*

leō [ad + eō], adv., *so far, so.*

leō, -īre, -īvi or -iī, -itum, [ad + eō], irr., n. and a., *go to, come to, approach, draw near to, reach; accost, apply to, visit; attack, assail; enter upon, undertake.*

lfectō, -āre, -āvī, -ātum, [freq. of adficiō], 1, a., *strive for, strive after, aspire to; cherish, cling to.*

lferō, adferre, attulī, adlātum, [ad + ferō], irr., a., *bring to, carry to, furnish; introduce,* as a custom; *bring forward, allege; announce, report.*

lficiō, -ficere, -fēcī, -fectum, [ad + faciō], 3, a., *do something to, treat, use, affect; visit with, afflict, attack.* poenā adficere, *to punish.*

lflātus, -ūs, [adflō], m., *a blowing on, breath, blast; inspiration.*

lflō, -āre, -āvī, -ātum, [ad + flō], 1, a. and n., *blow on, breathe upon; inspire.*

lfor, -fārī, -fātus, [ad + for], 1, dep., *speak to, address, accost;* of the gods, *invoke;* of the dead, *bid farewell to.*

lfundō, -fundere, -fūdī, -fūsum, [ad + fundō], 3, a., *pour on, add;* reflex and pass., *prostrate one's self, cast one's self down, stretch out.*

adhaereō, -haerēre, ——, ——, [ad + haereō, *cling*], 2, n., *stick to, cling to, adhere to.* vinctō in corpore adhaerent, *they cling to the fettered form.*

adhaerēscō, -haerēscere, -haesī, ——, [adhaereō], 3, inch., n., *stick to, adhere to; remain clinging* or *hanging, remain.*

adhūc [ad + hūc], adv. of time, *until now, hitherto, up to this time, as yet; still, yet.* adhūc nōn, *not as yet, not to this time.*

adiciō or **adjiciō**, -icere, -iēcī, -iectum, [ad + iaciō], 3, a., *throw to, fling, hurl, throw up to; join, add, contribute.*

adigō, -igere, -ēgī, -āctum, [ad + āgō], 3, a., *drive to; drive home, plunge, thrust; force, urge; bind by oath.*

adimō, -imere, -ēmī, -ēmptum, [ad + emō], 3, a., *take away, deprive of; cut off, remove; free from;* used of motion not violent, and usually of desirable objects.

aditus, -ūs, [adeō], m., *approach, access; way of approach, entrance, passage.*

adiūrō, -āre, -āvī, -ātum, [ad + iūrō], 1, a., *swear in addition, add an oath; take an oath to, swear to, affirm by oath.*

adlevō, -āre, -āvī, -ātum, [ad + levō], 1, a., *raise up, lift up; sustain, comfort, console.*

adligō, -āre, -āvī, -ātum, [ad + ligō], 1, a., *bind to, bind up; bind, fasten, attach; bind about, fetter; hinder, detain.*

adloquor, -loquī, -cūtus, [ad + loquor], 3, dep., a., *speak to, address, greet; console, encourage; appeal to, exhort, arouse.*

admīror, -ārī, -ātus sum, [ad + mīror], 1, dep., a. and n., *wonder at, admire, be surprised at; regard with wonder, be astonished at.*

admissum, -ī, [admittō], n., *wrong-doing, offence, wrong, crime.*

admittō, -mittere, -mīsī, admissum, [ad + mittō], 3, a., *send to, let go, let loose; allow, admit, permit, commit: give loose reins to, quicken, accelerate; rush headlong.* equus admissus, *a horse going with loose reins, a horse going at full speed, a horse at full speed.*

admoneō, -ēre, -uī, -itum, [ad + moneō], 2, a., *suggest to, remind, advise; bid, direct, order; warn, reprove; admonish, urge on, stimulate.*

admonitor, -ōris, [admoneō], m., *reminder, admonisher, instigator.*

admonitus, -ūs, [admoneō], m., *a reminding, suggestion, request; warning, reproof, remonstrance.*

admoveō, -movēre, -mōvī, admōtum, [ad + moveō], 2, a., *move to, move towards, bring to, carry to; convey, conduct, lead to; apply, direct to.* īgnibus admōtīs, *by the application of fire.*

adoperiō, -perīre, -peruī, adopertum, [ad + operiō], 4, a., *cover, cover over.* adoperta vultum, *with her face covered, with face veiled.*

adoptō, -āre, -āvī, -ātum, [ad + optō], 1, a., *take by wish, choose, select; receive* as into a family, *adopt* as a child.

adōrō, -āre, -āvī, -ātum, [ad + ōrō], 1, a., *call upon, address, supplicate; worship, adore, honor.*

adsēnsus, -ūs, [adsentiō], m., *assent, agreement, approval; expression of approval, expression of assent.*

adsiduus, [adsideō], adj., *attending, present at; continual, constant, unceasing, persistent, cessant.*

adspīrō, -āre, -āvī, -ātum, [ad + spīrō], 1, a. and n., *breathe upon, blow upon,* used especially of favorable winds; *strive for, aspire to; be favorable to, favor.*

adsternō, -ere, ——, adstrātum, [ad + sternō], 3, a., *strew*; pass. with reflexive force, *one's self down, throw one's self down.* illa adstrāta, *she, having cast herself down.*

adstō, -āre, -itī, ——, [ad + stō], 1, n., *stand by, stand at, stand near; stand up.*

adstringō, -ere, adstrīnxī, strictum, [ad + stringō], 3, *bind together, draw tight,* of effect of cold, *congeal, freeze; bind, repress; bring into straits.*

adsuēscō, -ēscere, -ēvī, -ētum, [ad + suēscō], 3, n., *accustom, habituate to; become accustomed, be wont to, habituate.* adsuētus, *accustomed, wonted, usual.*

adsuētūdō, -inis, [adsuēscō], *custom, habit;* of personal relations, *familiarity, intimacy.* longā adsuētūdine, *by long intimacy.*

adsum, adesse, adfuī, [ad + sum], irr., n., *be near, be close at hand, be present; assist, aid.* adfuit tempus, *that there would come time, that a time would come.*

aduncus, -a, -um, [ad + uncus], adj., *bent in, bended; bent like a hook, hooked, crooked.*

adūrō, -ūrere, -ūssī, -ūstum, [ad + ūrō], 3, a., *set fire to, set on fire, burn, singe, scorch;* of cold, *nip, freeze, blight, blast.*

advehō, -vehere, -vexī, -vectum, [ad + vehō], 3, a., *carry to, bring*

to, convey. Pass. **advehor, -vehī, -vēctus sum,** *ride, be brought near, be borne, arrive, arrive at.*

dvena, -ae, [adveniō], m. and f., lit. *one who comes to* a place; *stranger, foreigner, alien;* used sometimes with the force of an adj., *strange, foreign,* as **advena Nīlus,** *foreign Nile.*

dventus, -ūs, [adveniō], m., *arrival, approach.*

dversum, -ī, [adversus], n., *misfortune, disaster, calamity, evil, trouble.*

dversus, -a, -um, [advertō], adj., *turned toward, fronting, facing, in front of, opposite, directly in front; unfavorable, adverse, unsuccessful.* **per adversās undās,** *up stream.* **in adversum,** *in the opposite direction, to the opposite side, against.*

dvertō, -tere, -tī, -sum, [ad + vertō], 3, a., *turn to, turn towards, direct to, direct;* of ships, *turn towards* or *to, steer to, steer.*

dvolō, -āre, -āvī, -ātum, [ad + volō], 1, n., *fly to, fly towards; hasten, hurry forward, rush to.*

edis or **aedēs, -is,** f., of the gods, *sanctuary, temple;* of men, in pl. only, *dwelling, house, habitation.*

-dituus, -ī, [aedēs + tuērī], m., *custodian* of a temple, *temple-keeper, sacristan.*

eger, -gra, -grum, adj., *sick, unwell, diseased, ill; racked, suffering, feeble;* of mental conditions, *sick at heart, dejected, troubled, sorrowful.*

Aegyptus, -ī, [Αἴγυπτος], f., *Egypt.*

Aeneadēs, -ae, [Aenēās], m., patr., *son of Aeneas, descendant of Aeneas;* hence applied to his son, *Ascanius;* to *the people of Aeneas, the Trojans;* to the *Romans* as descendants of Aeneas; but particularly to *Julius Caesar,* as a member of the Julian Gens, which traced its descent from Aeneas.

Aenēās, -ae, [Αἰνείας], m., *Aeneas,* son of Venus by Anchises, a Trojan; mythical ancestor of the Julian Gens; a national hero of the Romans, and leading character in Vergil's epic, the Aeneid, which takes its name from him.

Aenēius, -a, -um, [Aenēās], adj., *of Aeneas, belonging to Aeneas.* **Aenēïa arma** (p. 78), *the arms of Aeneas,* referring to the Aeneid, of which Aeneas is the hero, and which begins with the word *arma.*

aēneüs, -a, -um, [aes], adj., *of bronze, brazen.* **aēnea prōlēs,** *the age of bronze, the Bronze Age.*

aēnum, -ī, [aēnus], n., *brazen kettle.*

aēnus, -a, -um, [aes], adj., *brazen.*

Aeolius, -a, -um, [Αἰόλιος], adj., *of Aeolus, belonging to Aeolus,* god of the winds; *Aeolian.*

Aeolus, -ī, [Αἴολος], m., *Aeolus,* god of the winds; son of Jupiter or Neptune by Melanippa; ruler of the Lipari islands north of the eastern part of Sicily, where he was said to keep the winds confined in a great cavern.

aequālis, -e, [aequus], adj., *equal, like, even, level, uniform.* As subst., **aequālis, -is,** m. and f., lit. *one of the same age, contemporary; fellow, mate, companion.*

aequē, [aequus], adv., *equally, in like manner, just as, to the same extent; fairly, reasonably.*

aequō, -āre, -āvī, -ātum, [aequus], 1, a., *equalize, make equal, make level; become equal to, come up to, reach; be like unto, resemble.* **aequātus,** *made even, made level.*

aequor, -oris, [aequus], n., *level surface, smooth surface;* particularly *surface of the sea,* hence *sea, ocean, still water.*

aequoreus, -a, -um, [aequor], adj., *of the sea, of the deep, oceanic, marine.*

aequum, -ī, [aequus], n., *fairness, justice, equity, right.* ex aequō, *on an equality, equally.*

aequus, -a, -um, adj., *equal, like, level; fair, equitable, reasonable; favorable, kind, propitious.*

āēr, āēris, [ἀήρ], m., *air; atmosphere, lower sky,* as opposed to the upper sky, the aether.

āērius, -a, -um, [āēr], adj., *of the air, aerial; through the air, towering in air, lofty.* āērіae aurae, *currents of upper air, airy heights.*

aes, aeris, n., *copper; bronze; money* of bronze or copper; sometimes put for aēnea tabula, *brazen tablet,* on which laws or enactments were engraved, which was set up and exposed to public view.

Aesonius, -a, -um, [Aesōn], adj., *Aesonian, of Aeson,* a prince of Thessaly, father of Jason. Aesonius dux, *the Aesonian leader,* Jason, leader of the Argonautic expedition.

aestās, -ātis, f., *summer, summer season; summer heat.*

aestuō, -āre, -āvī, -ātum, [aestus], I, n., *be agitated, be in commotion;* of fire, *be hot, glow, burn violently, rage;* of water, *surge, heave, swell, boil up;* of human emotions and actions, *be excited, burn, rage: waver, hesitate, fluctuate.*

aestus, -ūs, m., lit. *violent agitation;* of fire, *heat, glow;* also = aestās, *summer;* of water, *surge, swell, tide;* of human emotions and actions, *fire, warmth, ardor, doubt, indecision.*

aetās, -tātis, [for aevitās, from aevum, *age*], f., *period of life, age, lifetime; time, period, generation, old age; an age, epoch.* aurea aetās, *the Golden Age.*

aeternus, -a, -um, [for aeviternus, from aevum], adj., *lasting, everlasting, eternal, endless; unbroken, perpetual, immortal, imperishable.*

Aethaliōn, -ōnis, [αἰθαλίων, *fiery*], *Aethalion,* a Tyrrhenian sailor, one of the crew that tried to make a slave of Bacchus, and were turned into dolphins.

aethēr, -eris, [αἰθήρ], m., *upper air, heavens, firmament, aether;* sometimes for āēr, *air, atmosphere.*

aetherius, -a, -um, [aethēr], adj., *of the upper air; ethereal, heavenly, celestial.*

Aethiops, -opis, [Αἰθίοψ, i.e. *burnt face*], m., *Ethiopian,* native of Ethiopia, a country in Africa; *black man, negro.*

Aethōn, -ōnis, [αἴθων, *fiery*], *Aethon, Fiery,* name of one of the horses of Helios or Sol.

Aetna, -ae, [Αἴτνη], *Aetna,* a volcano in Sicily.

aevum, -ī, n., *endless time, eternity; time; lifetime, period of life, age, life, generation, period, old age;* in aevum, *for all time.* in hoc aevī, *to our own times.*

Agamemnōn, -onis, [Ἀγαμέμνων], m., *Agamemnon,* son of Atreus, king of Mycenae, and leader of the forces of the Greeks against Troy.

Agēnor, -noris, (Ἀγήνωρ], m., king of Phoenicia, brother of Belus, father of Cadmus and Europa. Agēnore nātus, *Cadmus.* See N. to p. 108, l. 2.

Agēnoridēs, -ae, [Agēnor], patr., m., *son of Agenor, descendant of Agenor;* applied (1) to *Cadmus*, Agenor's son; (2) to *Perseus*, a descendant of Belus, Agenor's twin brother.

ager, -grī, m., *land, field, estate*, referring to improved or productive land; *territory, district, domain;* pl. **agrī**, sometimes *country, the open country, plain*, as opposed to cities or mountains.

agitābilis, -e, [agitō], adj., *easily moved;* of the air, *light-moving, light.*

agitō, -āre, -āvī, -ātum, [freq. of agō], 1, a., *drive, set in motion, stir; move to and fro, shake, brandish, toss; chase, pursue; goad, vex, torment; ponder, consider, cherish.*

āgmen, -minis, [agō], n., lit. *that which is driven*, hence of anything set in motion; *army on the march, line of march, line, column; crowd, throng, multitude, number, force, troop, band, army.*

agna, -ae, [āgnus], f., *ewe lamb.*

agnōscō, -nōscere, -nōvī, -nitum, [ad + gnōscō], 3, a., *discern, distinguish; recognize, identify; acknowledge, approve; understand, perceive the meaning of.*

agnus, -ī, *lamb;* used generally of lambs for sacrifice.

agō, agere, ēgī, āctum, 3, a. and n., *set in motion, drive, lead, tend; direct, conduct, guide; incite, induce, urge; press forward, chase, pursue; do, act, transact, perform; manage, carry on, accomplish;* of time, *spend, pass, live.* Imp. **age** as an interjection, *come now! come!* **agere iter**, *to take a course.* **agere currum, agere currūs**, *to drive a chariot.*

agricola, -ae, [ager + colō], m., *husbandman, farmer, peasant.*

āh or **ā**, interj. of sadness and pity, *ah! oh! alas!*

ai, [αἴ], interj. of sorrow, *alas! woe!*

āiō, pres. ind. āiō, aïs, aït, āiunt, impf. āiēbam, def., n., *say yes, affirm; say, speak, tell, relate.*

āla, -ae, [for axla, axula, dim. of **axis**], f., *wing, pinion;* of cavalry, *division.*

albus, -a, -um, adj., *white.*

Alcimedōn, -dontis, [Ἀλκιμέδων], m., *Alcimedon*, a sailor who shipped with the crew of which Acoetes was steersman.

āles, ālitis, [āla], as adj., *winged; swift, rapid.* As subst., **āles**, ālitis, m. and f., *bird.* **āles Iōvis**, *eagle.*

aliēnus, -a, -um, [alius], adj., *of another, belonging to another, another's; strange, foreign; unsuitable, out of place, ill-adapted, unseasonable; unfriendly, hostile.*

alimenta, -ōrum, [alō], n., *nourishment; food, provision.*

aliō, [alius], adv., *to another place, elsewhere.*

ālipēs, -pedis, [āla + pēs], adj., *having wings on the feet, wing-footed.* As subst., **Ālipēs**, -pedis, *he of the winged feet*, i. e. the god *Mercury.*

aliquandō, [alius + quandō], adv., *at some time or other, some time; at any time, ever; at some time in the past, once, formerly; at some time in the future, hereafter; at length, finally, at last.*

aliquis, aliqua, aliquid, nom. and acc. pl. n. **aliqua**, [alius, quis], indef. pron., *some one, any one, anybody;* pl. *some, any.* Neut. **aliquid** as subst., *something, anything.*

aliter, [alius], adv., *otherwise, differently; in any other way, in another manner; in another direction.*

alius, -a, -ud, gen. **alīus**, dat. **aliī**, adj., *another, some other, other, different, else.* **alius — alius**, *one — one, the one — the other;* pl. **aliī — aliī**, *some . . . others;* often as subst., *another, others.*

almus, -a, -um, [alō], adj., *nourishing, fruitful, refreshing; kind, propitious; generous, favorable.*

alō, alere, aluī, altum or **alitum**, 3, a., *nourish, feed, maintain, rear, foster, raise; increase, strengthen.*

Alphēias, -adis, [Ἀλφηιάς], f., *lady of Alpheus*, i. e. *Arethusa*, who was loved by Alpheus. See N. to p. 128, l. 25.

Alphēnōr, -noris, [Ἀλφήνωρ], m., *Alphenor*, one of the seven sons of Niobe and Amphīon.

altē, [altus], adv., *on high, highly, loftily; deeply, profoundly.* **altius**, *more highly*, often *too high.*

alter, -era, -erum, gen. **alterīus**, dat. **alterī**, adj., *one* of two, *the one, the other, another; second, next.* **alter — alter**, *the one — the other, the former — the latter.*

altor, -tōris, [alō], m., *nourisher; foster-father.* **gaudēns altōre receptō**, *pleased because having gotten his foster-father back, rejoicing to receive his foster-father again.*

altum, -ī, [altus], n., *height, heaven; depth, the deep, the sea.* **ab altō**, **ex altō**, *from on high, from above.* **in altō**, *on the deep.*

altus, -a, -um, [alō], adj, *high, lofty, tall; elevated, exalted, towering; deep, profound.*

alumnus, -ī, [alō], m., *foster-son, ward.*

alveus, -ī, [alvus], m., *cavity, hollow;* of a river, *bed, channel;* of a ship, *hold, hull.*

alvus, -ī, [alō], f., *abdomen, belly.* **summā tenus alvō**, *as far as the waist.*

amāns, -antis, [amō], adj., *fond, loving; kind, affectionate.* As subst., **amāns**, -antis, m. and f., *lover.*

amārus, -a, -um, adj., *bitter, pungent; afflicting, sad, severe.* Pl. n. as subst., **amāra**, -ōrum, *bitter things, bitternesses.*

amātor, -ōris, [amō], m., *lover; warm friend.*

ambāgēs, -is, usually in pl., **ambāgēs**, -um, [ambi-, agō], f., *a going around, digression, evasion, circumlocution; dark saying, obscure utterance, riddle.* **positīs ambāgibus**, *having laid aside evasion.*

ambiguus, -a, -um, [ambigō], *wavering, uncertain, vacillating, doubtful; unreliable, dubious, obscure, ambiguous.*

ambiō, -īre, -īvī or -iī, -ītum, [ambi-, *around*, + eō], 4, n. and a., *go around, surround, encircle, encompass; revolve; canvass* for votes, *solicit, entreat.*

ambō, -ae, -ō, acc. **ambō** or **ambōs**, num. adj., *both.*

ambrosia, -ae, [ἀμβροσία, i. e. *immortality*], f., *ambrosia*, the sustenance of immortals, food not only of the gods, but also of heavenly beings, as the horses of Helios.

ambūrō, -ūrere, -ussī, -ūstum, [ambi-, *around*, + ūrō], 3, a., *burn around, singe, scorch.*

āmēns, -entis, [ā + mēns], adj., *out of one's senses, distracted, frantic; mad, foolish.*

āmentia, -ae, [āmēns], f., *lack*

of reason, senselessness, folly, madness.

amīcitia, -ae, [amīcus], f., *friendship.*

amictus, -ūs, [amiciō, *wrap around*], m., *a throwing around; outer garment, mantle, veil.*

amīcus, -a, -um, [amō], adj., *loving, friendly, dear; kind, well disposed, acceptable, favorable.*

amīcus, -ī, [amō], m., *friend; companion, colleague.* **bonus amīcus**, *a faithful friend, a good friend.*

āmittō, -mittere, -mīsī, -missum, [ā + mittō], 3, a., *send away, part with; lose.*

Ammōn, -ōnis, m., [Ἄμμων], *Ammon, Jupiter Ammon*, an Egyptian divinity, to whom a famous oracle on the oasis Ammonium (now Siwah), in the Libyan desert, was sacred; identified by the Greeks with *Zeus*, and by the Romans with *Iuppiter.*

amnis, -is, m., *river, stream; torrent; river-god.*

amō, -āre, -āvī, ātum, 1, a., *love, be in love with; find pleasure in, be fond of.*

amor, -ōris, [amō], m., *love, affection; passion, eager desire; loved one, darling;* personified, **Amor**, -ōris, *God of Love, Amor, Cupid.*

Amphīōn, -onis, [Ἀμφίων], m., *Amphīon*, son of Jupiter and Antiope; king of Thebes, husband of Niobe.

Amphītrītē, -ēs, [Ἀμφιτρίτη, i. e., *rubbed about*, of the action of the sea-waves], f., *Amphitrite*, wife of Poseidon (Neptune), and goddess of the sea; by metonymy, *the sea.*

amplector, -plectī, -plexus sum, [ambi- + plectō], 3, dep., *twine around, encircle, embrace; encompass, surround.*

amplexus, -ūs, [amplector], m., *an encircling, surrounding; embrace, caress.*

amplius, [neut. comp. of amplus], indecl. adj. and adv., *further, besides, more.*

amplus, -a, -um, adj., *large, spacious, considerable; extensive, ample; noble, glorious.*

Amȳclīdēs, -ae, m., patr., *descendant of Amyclas*, founder of Amyclae; applied to *Hyacinthus.* See N. to p. 147, l. 1.

Amȳmōnē, -es, [Ἀμυμώνη], f., *Amymone*, a copious spring a few miles south of Argos; near it Herakles was said to have slain the Lernean Hydra.

an, conj., introducing the second member of a disjunctive question, direct or indirect, *or, or rather, or indeed;* in expressions of doubt, *whether.* The first member has **utrum**, or **-ne**, which is sometimes omitted. In direct questions **an** is often not translated.

Anāpis, -is, or **Anāpus**, -ī, [Ἄναπος], *Anapus, Anapis*, a river in the eastern part of Sicily, flowing into the Great Harbor of Syracuse. See map on p. 259.

ancora, -ae, [ἄγκυρα], f., *anchor.*

Andromeda, -ae, [Ἀνδρομέδη], f., daughter of the Ethiopian king Cepheus and Cassiope; condemned to destruction by a sea-monster, but rescued and wedded by Perseus. See N. to p. 123, l. 50.

angelus, -ī, [ἄγγελος], m., *messenger; angel.*

anguipēs, -pedis, [anguis + pēs], adj., *serpent-footed, having feet of serpents;* pl. **Anguipedēs**, -um, put poetically for **Gigantēs**, *Giants.*

anguis, -is, m. and f., *serpent, snake.* Personified, **Anguis**, -is, a constellation, = **Draco**, *The Dragon*, which lies between the Great Bear and the Little Bear; also occasionally = **Hydra**, *Water-serpent*, and **Serpens**, *Serpent*, the serpent in the hands of Anguitenens or Ophiūchus, the serpent-holder.

angulus, -ī, m., *angle, corner, nook.*

angustus, -a, -um, adj., *narrow, strait, close, contracted.*

anhēlitus, -ūs, [anhēlō], m., *difficult breathing, panting; deep breathing, breath.*

anhēlus, -a, -um, [anhēlō], adj., *panting, puffing, out of breath.*

anīlis, -e, [anus], adj., *of an old woman, old-womanish; feeble* from old age.

anima, -ae, f., *current of air, air, breeze; breath, life, soul;* especially in pl., *soul, souls* of the dead, *shades, departed spirits.* See animus.

animal, -ālis, abl. sing. **animālī**, [anima], n., *living thing, living being, animal.*

animō, -āre, -āvī, -ātum, [anima], 1, a., *quicken, enliven, infuse life into, give life to; transform by giving life to.*

animōsus, -a, -um, [animus], adj., *full of courage, displaying courage, spirited, bold; proud.*

animus, -ī, m., *soul, life; intellect, mind, feeling, consciousness; affection, passion, heart, temper; courage, spirit, vehemence; pleasure, delight; purpose, intention, plan;* referring to the spiritual and emotional part of man's nature, as distinguished on the one hand from the body (*corpus*), and on the other from the life-principle, the physical life (*anima*). **animus mihi est**, *I have the intention, I intend, I purpose.*

annuō, -ere, -uī, ——, [ad + nuō, *nod*], 3, n., *nod to, nod, nod approval; give assent to, assent to, approve; grant, promise.*

annus, -ī, m., *year;* pl., *times, age.*

annuus, -a, -um, [annus], adj., *for a year, lasting a year, of a year's duration; yearly, annual, each year.*

ānser, -eris, m., *goose.* Geese were sacred to Juno. Cf. N. to p. 142, l. 60.

ante, adv. and prep., *before:*

(1) as adv., of space, *before, in front, ahead;* of time, *before, previously, earlier, formerly.* ante — quam, *sooner — than, rather — than, before.*

(2) as prep., with acc. only, of space and time, *before, previous to, antedating;* in comparisons *before, in comparison with, superior to.* ante diem, *before the time, prematurely.*

antemna, -ae, f., *yard* of a ship, *sail-yard.*

antīquus, -a, -um, [ante], adj., *old, ancient, primeval, primitive, former, old-fashioned; venerable, reverend.* As subst., **antīquī**, -ōrum, m., pl., *ancients, the ancients, the men of old.*

antrum, -ī, [ἄντρον], n., *cave, grotto, cavern.*

ānulus, -ī, m., *ring, finger-ring,* as rings were extensively used for making signatures in wax, *seal-ring, signet-ring.* See N. to p. 52, 1.

anus, -ūs, f., *old woman; old wife, matron.* As adj., *old, aged.*

anxius, -a, -um, [angō], adj., *troubled, fearful, anxious; troublesome, afflicting.*

Āonius, -a, **-um**, adj., *of Aonia, belonging to Aonia*, a mountainous district in Boeotia; hence, *Boeotian.*

aper, aprī, m., *wild boar.*

aperiō, -erīre, -eruī, -ertum, 4, a., *uncover, expose, open up, lay bare; disclose, make known, reveal; open.* iugulō apertō, *with his throat cut.*

apertus, -a, -um, [part. of aperiō], adj., *uncovered, unclosed; unprotected, exposed; unobstructed, open, plain, manifest;* of the sky, *clear.*

Apollō, -inis, [Ἀπόλλων], m., *Apollo.* See p. 30.

appāreō, -ēre, -uī, ——, [ad + pāreō], 2, n., *appear, become visible.*

appellō, -āre, -āvī, -ātum, [ad + pellō], 1, a., *address, accost, call to; call by name, name; appeal to, apply to, request.*

applicō, -āre, -āvī or applicuī, -ātum, [ad + plicō], 1, a., *attach, apply to, connect, join to; drive to, direct to;* as nautical term, *direct to, bring to,* pass. *be brought to, arrive at.*

aptō, -āre, -āvī, -ātum, [aptus], 1, a., *adapt, adjust, fit; prepare, make ready; supply, furnish.*

aptus, -a, -um, adj., *fitted, adapted, suited, fit; appropriate, conformable to; suitable, likely, promising.*

apud, prep. with acc. only, *at, with, near, by;* of place, *at, near, in, in the vicinity of;* of persons, *before, in the presence of, among; in the opinion of, in the power of.* apud īnferōs, *in the presence of the people of the Underworld, in the Underworld.*

aqua, -ae, f., *water;* by metonomy, *the sea, a stream, rain.*

aquilō, -ōnis, *the north wind;* personified, *North-wind,* Greek *Boreas;* pl. aquilōnēs, -um, *northern blasts, the winds of the north.*

aquōsus, -a, -um, [aqua], adj., *abounding in water, rainy, moist;* of a constellation, *water-bringing, accompanied by rain, rain-bringing, watery.*

āra, ārae, f., *altar;* as a constellation, Āra, -ae, *The Altar*, a star-group low in the south.

arātor, -ōris, [arō], m., *plowman; husbandman, farmer.*

arātrum, -ī, [arō], n. *plow.*

Arātus, -ī, m., [Ἄρατος], *Aratus*, a Greek poet, born in Cilicia in the earlier part of the third century B. C. Of his works only two poems have come down to us, the *Phaenomena* and the *Diosēmeia*, or *Prognostica*, both treating of astronomical subjects. These two poems gained a wide popularity in antiquity, and were translated into Latin by several Roman writers, — the *Phaenomena* by Cicero, when he was yet a young man.

arbitrium, -ī, [arbiter], n., *decision of an arbitrator, judgment; choice, pleasure; will, power, authority.*

arbor or **arbōs**, arboris, f., *tree;* by metonymy, *mast, ship.*

arboreüs, -a, -um, [arbor], adj., *of a tree; like a tree, tree-like.*

arbustum, -ī, [arbor], n., *plantation of trees*, especially where trees are planted to support vines; *plantation;* pl. arbusta, -ōrum, often put for arborēs, *trees*, because ārbŏrēs cannot stand in hexameter verse.

arbuteüs, -a, -um, [arbutus], adj., *of the strawberry-tree.*

arbutus, -ī, f., *the wild strawberry-tree, arbute-tree.* See N. to p. 82, l. 16.

Arcas, -adis or -ados, ['Αρκάς], adj., *Arcadian, of Arcadia.* Arcas

tyrannus, *Lycaon.* As subst., **Arcas**, **-adis**, *Arcas*, son of Jupiter and Callisto, progenitor of the Arcadians; pl. **Arcades**, **-um**, *Arcadians, natives of Arcadia*, in the Peloponnesus.

arceō, **-ēre**, **-uī**, ——, 2, a., *shut up, enclose; keep away, hold off, keep at a distance; drive away, avert, restrain, hinder, prevent.*

Arcitenēns, **-entis**, [arcus + tenēns, from teneō], adj., *holding a bow, carrying a bow, bow-bearing.* As subst., **Arcitenēns**, **-entis**, *the Bow-bearer*, the god *Apollo.*

Arctos, **-ī**, acc. **Arcton**, [Ἄρκτος], f., *Great Bear*, a constellation near the north pole. Cf. N. to p. 71, l. 48.

arcus, **-ūs**, m., *bow;* by metonymy, *rainbow;* of waves, *swell;* of a serpent, in pl., *folds, coils;* of a shore, in pl., *bays;* of a structure or cavern, *arch, vault.*

ārdēns, **-entis**, [ārdeō], adj., *glowing, burning, fiery; hot, ardent.*

ārdeō, **ārdēre**, **ārsī**, **ārsum**, 2, n., *be on fire, burn, blaze; be inflamed, be aglow; flash, shine; burn* with rage; *burn* with love; *be afire, glow.*

ārdēscō, **ardēscere**, **arsī**, ——, [ārdeō], 3, n., *take fire, kindle, be inflamed, be on fire; gleam, light up.*

arduum, **-ī**, [arduus], n., *steep place, height, eminence; difficulty.*

arduus, **-a**, **-um**, adj., *steep, high, elevated, lofty; hard, difficult.*

ārea, **-ae**, f., *ground, site; open place, yard; threshing-floor.*

ārēns, **-entis**, [āreō], adj., *dry, parched; thirsty, arid.*

āreō, **ārēre**, **āruī**, ——, 2, n., *be dry, be parched.*

Arethūsa, **-ae**, [Ἀρέθουσα], f., *Arethusa*, a famous spring on the island of Ortygia, within the walls of Syracuse. For the story of the spring see N. to p. 128 l. 25.

argenteus, **-a**, **-um**, [argentum], adj., *of silver, made of silver; of a silver color, silvery.* **argentea prōlēs**, *the Silver Age.*

argentum, **-ī**, n., *silver;* by metonymy, *silver work, plate; silver money.*

Argīvus, **-a**, **-um**, [Argos], adj., *of Argos, Argive;* as the Argives were Greeks, *Greek, Grecian;* hence pl. as subst., **Argīvī**, **-ōrum**, *Greeks.*

Argolicus, **-a**, **-um**, [Ἀργολικός], adj., *Argolic; Grecian.*

Argos, sing. only in nom. and acc., n., and **Argī**, **-ōrum**, [Ἄργος], m., *Argos*, the capital of Argolis, in the eastern part of the Peloponnesus.

argūmentum, **-ī**, [arguō], n., *argument, evidence, proof; material, contents, subject.* **animī laetī argūmenta**, *indications of a glad heart.*

arguō, **-guere**, **-guī**, **-gūtum**, 3, a., *make known, prove, declare; censure, blame, accuse, reprove, denounce.*

āridus, **-a**, **-um**, [āreō], adj., *dry, parched, arid; hot, burning; dried up, scanty, poor.*

ariēs, **-ietis**, m., *ram;* as a constellation, **Ariēs**, **-ietis**, *the Ram*, one of the signs of the Zodiac; as military term, *battering-ram.*

Arīōn, **-onis**, acc. **Arīona**, [Ἀρίων], m., *Arion*, a wonderful Greek musician, said to have been a native of Lesbos. See N. to p. 52, l. 1.

Arīonius, **-a**, **-um**, [Arīōn], adj., *of Arion, Arion's.*

a.sta, -ae, f., *beard of grain;* by synecdoche, *head of grain, ear of grain.*

a na, -ōrum, n. pl., *armor, outfit,* referring to defensive weapons, as coat of mail, helmet, shield, greaves; *implements of war, arms, weapons; protection, defence; war, forces;* also, in a general sense, *implements, tools.*

ārmātus, -a, -um, [armō], adj., *armed, in arms, equipped; furnished, provided.* As subst., **armātī**, -ōrum, *armed men, men in arms, soldiers.*

armentum, -ī, [ārō], n., *cattle* for plowing; *plow-cattle, plow-kine; oxen; herd, drove.*

armifer, -era, -erum, [arma + ferō], adj., *bearing arms, armed; warlike.*

armus, -ī, [ἀρμός], m., *shoulder,* of animals; whereas umerus is the *shoulder* of a human being.

arō, -āre, -āvī, -ātum, 1, a., *plow, cultivate, till.*

arripiō, -ripere, -ripuī, -reptum, [ad + rapiō], 3, a., *snatch* to one's self, *grasp, seize, lay hold of.*

ars, artis, f., *skill, art; practice, virtue; cunning, trick, business, profession; science, knowledge.*

artifex, -ficis, [ars, faciō], (1) As adj., *skilled, clever, dexterous;* (2) As subst., **artifex**, -ficis, m. and f., *artificer, author, contriver, trickster.*

artus, -a, -um, [arceō], adj., *dense, close, confined, narrow, strait.*

artūs, -uum, m., pl., *joints, limbs;* by synecdoche, *body, frame, form* of a being.

arvum, -ī, [arvus], n., *plowed land, plowland; arable land, field, glebe;* in pl. often *plains, regions, country.*

arvus, -a, -um, [ārō], *cultivated* by plowing, *arable.*

arx, arcis, f., *castle, citadel, stronghold; highest point, summit; the Capitol* at Rome. summā in arce, *at the very top, upon the extreme height.*

Ascraeus, -a, -um, adj., *of Ascra,* a town in Boeotia, birth-place of Hesiod, the early Greek poet who wrote the "Theogony "and the "Works and Days." As subst., **Ascraeus**, -ī, *the man of Ascra, the bard of Ascra, the Ascrean,* i. e. *Hesiod.*

aspergō, -inis, [aspergō, *spatter upon,* from ad + spargō], f., *a besprinkling, sprinkling; spray, drops.*

aspiciō, -ere, -exī, -ectum, [ad + speciō], 3, a., *look at, behold, observe; inspect, examine; see, consider, ponder.*

Astraea, -ae, [Ἀστραία], fem., *Astraea,* daughter of Zeus and Themis, or, according to others, of Astraeus and Eos. In the Golden Age, it was said, she lived among men and blessed them; and when the earth became too wicked for immortals to dwell upon it, she was the last of them to leave it.

astrum, -ī, [ἄστρον], n., *star, constellation;* in pl. often *sky, heavens.*

at, conj, introducing (1) a contrast, *but, but on the other hand, but yet;* (2) a qualification, after a negative and si, etsi, etc., *but yet, yet, nevertheless, however, at least;* (3) a direct opposition, *but, but on the contrary.*

āter, ātra, ātrum, adj., *black, dark, gloomy; sad, dismal.*

Atlantiadēs, -ae, [Atlās], m., patr., *descendant of Atlas;* ap-

plied to *Mercury*, grandson of Atlas, being the son of Atlas's daughter Maia.

Atlās, -antis, [Ἄτλας], m., (1) *Atlas*, son of the Titan Iapetus, and king of Mauretania, in northern Africa. According to Ovid, he refused hospitality to Perseus, and was metamorphosed into a mountain; hence (2) *Atlas*, a high mountain in the northwestern part of the continent of Africa.

atque, before consonants **ac**, conj., (1) copulative, *and also, and even, and;* (2) comparative, *as, than, than as.* **similis atque**, *just as.* **contrā atque**, *contrary to what.* **simul ac**, *as soon as.*

Atrīdēs, -ae, [Atreus], m., patr., *son of Atreus*, applied to both *Agamemnon* and *Menelaus*, Agamemnon being the older. **minor Atrīdēs**, *Menelaus.*

ātrium, -ī, n., in a dwelling, *hearth-room*, the room containing the family hearth; *forecourt, hall;* by synecdoche, *dwelling, house.*

attamen, = **at tamen**.

attenuō, -āre, -āvī, -ātum, [ad + tenuō], 1, a., *make thin: diminish, lessen; reduce, impair, weaken.*

atterō, -terere, -trīvī, -trītum, [ad + terō], 3, a., *rub against; rub away, wear; waste, injure.*

Attis, -idis, acc. **Attin**, [Ἄττις], m., *Attis*, a beautiful shepherd of Celaenae, in Phrygia. He was beloved by the goddess Cybele, and having suffered a violent death was changed into a pine-tree, or, as some say, into a violet.

attollō, -ere, ——, ——, [ad + tollō], 3, a., *lift up, raise up, raise; erect, elevate, exalt.*

attonitus, -a, -um, [ad + ton *stunned, astounded; awe-struc frantic, frenzied.* **terrōre tonitus**, *struck with terror.*

auctor, -ōris, m and f., *creat originator, producer;* of perso *father, progenitor;* of cities structures, *builder, founder;* statements, *author, narrator,* ness, *authority, teacher;* of dee or works, *counsellor, promot director, adviser.*

auctus, -ūs, [augeō], m., *an a menting, increase, accessio growth, abundance.*

audācia, -ae, [audāx], f., *coura boldness; daring, bravery.*

audāx, -ācis, [audeō], adj., *co ageous, bold, daring, spirited; a dacious, presumptuous, foolhar rash.*

audeō, -dēre, ausus sum, 2, sen dep., *venture, dare; dare to risk, attempt.*

audiō, -īre, -īvī or -ī, -ītum, 4, *hear, hear of; listen to, regar assent to, agree to; heed, obe* Neut part as subst, **audītur -ī**, *that which has been hear* **audīta**, -ōrum, *what has be heard.*

auferō, auferre, abstulī, ablātun [ab + ferō], irr., a., *take awa remove, carry away, carry off sweep away, snatch away, destroy obtain, get, receive.*

augeō, augēre, auxī, auctum, a., *increase, enlarge, augment; ad to, extend.*

augurium, -ī, [auguror], n., *obse vation of omens, interpretation o omens, augury; prediction, inter pretation.*

auguror, -ārī, -ātus, [augur], dep., *act as augur; augur, predic divine, foretell; surmise, imagine suppose.*

ugustus, -ī, [augustus, *majestic*], m., *Augustus*, cognomen of Octavius Caesar, the first emperor of Rome. His reign commenced with the battle of Actium, B.C. 31, and ended with his death, A.D. 14. In his time was the Golden Age of Roman literature and art.

ulaeum, -ī, [αὐλαία], n., *tapestry;* of a theatre, *curtain.* Cf. N. to p. 111, l. 89.

ura, -ae, [αὔρα], f., *air* in motion, *breath of air, breath, breeze; air, atmosphere; breath of life, vital air; the upper air, heavens.*

urātus, -a, -um, [aurum], adj., *adorned with gold, gilded; of gold, golden.*

ureus, -a, -um, [aurum], adj., *of gold, golden; gilded, gold-gleaming, glittering like gold; beautiful, magnificent.* **vīs aurea**, *gold-producing power, power of turning things into gold.*

urifer, -era, -erum, [aurum + ferō], adj., *gold-bearing, gold-producing.*

urīga, -ae, [aurea + agō], m., *charioteer, driver;* of a boat or ship, *pilot.*

uris, -is, f., *ear.* **aurēs praebēre**, *to pay attention.*

urōra, -ae, f., *morning, daybreak, dawn;* by metonymy, *East, Orient;* personified, **Aurōra**, -ae, *Dawn, goddess of the Dawn, Aurōra*, identified with the Greek Eos, daughter of Hyperīon, wife of Tithonus, and mother of Memnon.

urum, -ī, n., *gold; color of gold, golden lustre, bright yellow;* by metonymy for things of gold, = **aurea aetās**, *The Golden Age;* = **aurea patera**, *golden bowl;* etc.

Ausonia, -ae, [Ausones, *the Ausonians*], f., *Ausonia*, country of the Ausones in southern Italy, *Lower Italy;* by metonymy, = Italia, *Italy.*

Ausonis, -idis, adj., *Ausonian, of Ausonia.* **Ausonis ōra**, *the Ausonian coast, the coast of Lower Italy.*

auspicium, -ī, [auspex], n., *divination* from the flight of birds, *augury* from birds, *auspices; sign, omen;* as military term, since the commander-in-chief took the auspices for the whole army, *guidance, command;* hence *authority, will, power.*

auster, -strī, m., *south wind;* personified, **Auster**, -strī, *South-wind, god of the south wind;* by metonymy, *realm of the south wind, southern country, the South.*

austrālis, -e, [auster], adj., *southern, south.* **polus austrālis**, *the south Pole.*

ausum, -ī, [audeō], n., *daring attempt, bold deed; venture, bold undertaking.*

aut, conj., marking an important difference, *or;* sometimes corrective or conditional, *or at least, or else, or rather, otherwise.* **aut — aut**, *either — or.* **aut — aut — aut**, *either — or — or.*

autumnālis, -e, [autumnus], adj., *of autumn, autumnal.*

autumnus, -ī, m., *autumn, fall.*

auxiliāris, -e, [auxilium], *helping, auxiliary; affording help, helpbringing.*

auxilium, -ī, n., *help, aid, support; assistance, relief, remedy;* as military term, pl., *auxiliary troops, auxiliaries.*

avāritia, -ae, [avārus], f., *greed, avarice, cupidity.*

avārus, -a, -um, [aveō, *eagerly desire*], adj., *eagerly desirous; greedy, covetous, avaricious;* in a good sense, *earnestly desirous, eager, zealous.*

āvellō, -vellere, -vellī and -vulsī, -vulsum, or -volsum, [ab + vellō], 3, a, *tear away, pluck off; snatch away, pluck; remove by force.*

avēna, -ae, f., *oat, oats;* by metonymy, *straw, reed,* such as might be used for a shepherd's pipe; hence *oaten pipe, shepherd's pipe.*

Avernus, -a, -um, [ἄορνος, *without birds,* because birds could not fly over Lake Avernus on account of its exhalations], adj., *Avernian, of lake Avernus,* a small lake on the west side of Italy near Cumae, famous as a supposed entrance to the Underworld; hence by metonymy, *of the Underworld, of the Lower World.*

āvertō, -tere, -tī, -sum, [ā + vertō], 3, a., *turn away, turn aside; avert, ward off, repulse; retire, withdraw; divert, alienate, estrange.*

avidus, -a, -um, [aveō], adj., *desirous, eager, greedy; ravenous, gluttonous, insatiable.*

avis, -is, f., *bird; omen, portent, sign; auspices.*

avītus, -a, -um, [avus], adj., *of a grandfather;* hence *of ancestors, ancestral.*

āvius, -a, -um, [ā + via], adj., *out of the way, remote; trackless, pathless, impassable.* Neut. pl. as subst., āvia, -ōrum, n., *unfrequented places, solitary places, solitudes.*

avus, -ī, m., *grandfather;* by metonymy, *forefather, ancestor.*

axis, -is, m., *axle* of a chariot or wagon, *axle-tree;* by metonym sometimes in pl., *chariot, c wagon;* of the earth or heave *axis* of revolution, hence *axis the heavens, pole, heavens.*

B.

Babylōnius, -a, -um, [Babylōn adj., *of Babylon, Babylonian.*

bāca, -ae, f., any *small round fru berry, olive-berry, olive;* by m onymy, *pearl.*

Bacchēus, -a, -um, [Βάκχειο adj., *of Bacchus, Bacchic.*

Bacchiadae, -ārum, [Βακχιάδα m., *descendants of Bacchis,* early king of Corinth; *Bacchiad Bacchiads.* Having been prived of power at Corinth Cypselus, tradition said, some the family migrated to Sicily a founded the city of Syracuse, the year 734 B. C.

bacchor, -ārī, -ātus sum, [Ba chus], 1, dep., *celebrate the fes val of Bacchus; revel, rave.*

Bacchus, -ī, [Βάκχος], m., *Bacch* also called *Dionysos;* son of J piter and Semele, foster-son Sīlēnus, and god of wine and i toxication; by metonymy, *t vine, grape-vine, grape, wine.*

baculum, -ī, n., *staff, walking-stic stick, cane.*

Baliāricus, -a, -um, [Baliārē = Βαλιαρεῖς, slingers], adj., *B learic, of the Baleāres,* native of the Balearic islands, east Spain, famous as slingers.

ballista, -ae, [βάλλω], f., *ballista,* military engine on the principl of the catapult, which hurle stones with great force and t a considerable distance. Th stones hurled were rounded o

nto the shape of a cannon ball, nd in the case of the larger en- gines sometimes weighed a hun- dred pounds or more.

.rba, -ae, f., *beard.*

.ttiadēs, -ae, [Βάττος], m., *Cyre- nean, man of Cyrēne*, a flourish- ing Greek colony on the northern coast of Africa: hence *Callima- hus*, who was born at Cyrēne (see N. to p. 78, l. 13). The word Battiadēs was applied to an inhabitant of Cyrēne from the title or name of the founder, Battus, and his successors in power.

.ttus, -ī, [Βάττος], *Battus*, an aged herdsman of Nēleus, king of Pylos, a city in Messenia, in the Peloponnesus.

aucis, -idis, acc. -ida, [Βαῦκις], f., *Baucis*, an aged Phrygian dame, who, with her husband Philēmon, hospitably received Jupiter and Mercury in the guise of men.

ēātus, -a, -um, [beō, *make happy*], adj., *happy, blessed, pros- perous, fortunate; rich, wealthy;* of things, *excellent, magnificent.*

ēlides, -um, pl., f., *female de- scendants of Belus*, king of Egypt, father of Danaus and Aegyptus; *Belides;* applied to the fifty daughters of Danaus, *Danaids.* See N. to p. 121, l. 31.

ellicus, -a, -um, [bellum], adj., *of war, belonging to war, military; warlike, fierce in war, devoted to war.*

ellum, -ī, [for duellum, from duo], n., *war, feud; battle.*

ēlua, -ae, f., *great beast, beast, wild beast, monster.* **Inda bē- lua**, *elephant.*

ene, comp. melius, sup. optimē, [bonus], adv., *well; ably, suc- cessfully, prosperously; fully, cor- rectly; carefully.*

benefactum, -ī, [benefaciō], n., *benefit, favor, kindness, service.*

benīgnus, -a, -um, adj., *kind, friendly, favorable, pleasing; copi- ous, fruitful, fertile.*

Berecyntius, -a, -um, adj., *of Mt. Berecyntus*, in Phrygia, which was sacred to Cybele; *of Cybele.* **Berecyntius hērōs**, *Midas*, son of Cybele, and king of Phrygia.

bibulus, -a, -um, [bibō], adj., *given to drinking, drinking read- ily; thirsty, absorbent; moist, moistened.*

bicolor, -ōris, [bis + color], adj., *of two colors, two-colored, double- colored.*

bicornis, -e, [bis + cornu], adj., *having two horns, two-horned; two-pronged.*

bidēns, -entis, [bis + dēns], adj., *having two teeth, double-toothed.* As subst., **bidēns**, -entis, m., *mattock*, with two heavy prongs or teeth, *two-pronged hoe;* f., *animal for sacrifice, victim*, refer- ring especially to a sheep in its second year, which was sup- posed to have two prominent teeth.

biforis, -e, [bis + foris], adj., *having two doors, folding.* **bi- forēs valvae**, *folding doors, double doors.*

bimaris, -e, [bis + mare], adj., *between two seas.*

bis, [for duis, duo], num. adv., *twice, at two times; doubly, two- fold.*

blaesus, -a, -um, [βλαισός], adj., *lisping.*

blanditia, -ae, [blandus], f., *a caressing, fondness, flattery;* pl., *coaxing words, loving words, flat- teries, blandishments.*

blandus, -a, -um, adj., *flattering, caressing, fawning; agreeable, enticing, alluring, charming.*

Boeōtia, -ae, [Βοιωτία], f., *Boeotia,* a district in the eastern part of Greece, northwest of Attica.

Boeōtius, -a, -um, [Boeōtia], adj., *Boeotian, of Boeotia.*

bonus, -a, -um, comp. **melior**, sup. **optimus**, adj, *good; advantageous, pleasant; well-disposed, friendly, honorable; well-made, useful.* Neut. as subst, **bonum**, -ī, n., *good thing, advantage, blessing, prosperity;* pl. often *goods, property.*

Boōtēs, -ae, voc. Boōte, [Βοώτης], m., *Boötes, Ox-driver,* a constellation near the Great Bear, identical with *Arctophylax.* See N. to p. 101, l. 161.

boreās, -ae, [Βορέας], m., *north wind;* personified, *Boreas, god of the north wind, North-wind;* by metonymy, *north, the north.*

bōs, bovis, gen. pl. **bovum** or **boum**, dat. and abl. pl. **bōbus** or **būbus**, m. and f., *ox, bull, cow;* pl. *horned cattle, cattle.*

brācātus, -a, -um, [brācae], adj., *wearing breeches, clad in breeches.*

bracchium, -ī, [βραχίων], n., *forearm, arm;* of the sea, *arm;* of an animal or the constellations Cancer and Scorpio, *claw;* of a ship, *yard, sail-yard.*

brevis, -e, adj., *short, narrow, little, small, low;* of depth, *shallow;* of time, *short, brief, short-lived.*

brūma, -ae, [for **brevuma**, as sup. of **brevis**], f., *winter solstice, shortest day;* by synecdoche, *winter, winter time, season of winter.*

būbō, -ōnis, m., *owl, horned owl.*

būcina, -ae, f., *trumpet, hor* used also of the shell blown Triton.

Būsīris, -idos, acc. -in, m., *Busi* an Egyptian king who made practice of offering up strang in sacrifice. With this intent seized Hercules, who, while ing led to the altar, smote a slew him

būstum, -ī, [cf. **combūrō**], *funeral pyre;* by metonyr *mound* raised over the de *tomb.*

buxum, -ī, [buxus], n., *wood the box-tree, box-wood;* by m onymy, *flute* made of box-woo *box-wood comb.*

C.

cacūmen, -inis, n., *extreme e extremity, point; top, pe summit.*

Cadmēis, -idis, acc. -ida, [C mus], adj., *of Cadmus;* as C mus founded Thebes, *of The Theban.* As subst., **Cadmē** -idis, *daughter of Cadmus,* i. *Semele.*

Cadmus, -ī, [Κάδμος], m., *C mus,* son of the Phoenician ki Agenor, and builder of t Cadmēa, the citadel of Theb in Boeotia; mythical found of Thebes. See N. to p. 1 l. 2.

cadō, **cadere**, **cecidī**, **cāsum**, f part. **cāsūrus**, 3, n., *fall, f down, drop;* of the sun, et *sink, set, go down;* of d *decline; fall prostrate, fall dea die, be slain; perish, fall in ruins, fall under, be expos to; fall away, fail, peris decay.*

cādūceus, -ī, m., *herald's staff.* It was originally an olive stick, ornamented with garlands. In the case of the caduceus carried by Mercury, however, the garlands are replaced by two snakes, in allusion to a myth that once Mercury found a couple of snakes fighting and parted them with his staff. See cut of Mercury on p. 9.

cādūcifer, -ī, [cādūceus + ferō,] adj., m., *carrying the herald's staff.* As subst., **Cādūcifer**, -ī, *Bearer of the Herald's staff*, i. e. *Mercury*, as messenger of the gods.

caecus, -a, -um, adj., lit. *devoid of light, without light;* hence, *blind, not seeing; not seen, invisible, hidden, obscure, dark.*

caedēs, -is, [cf. caedō], f., lit. *a cutting off; a cutting down, slaughter, killing, destruction, murder; bloodshed, gore.*

caedō, **caedere**, **cecīdī**, **caesum**, 3, a., *cut, fell, slay; kill, murder; cut down, cut to pieces, vanquish; fall upon, strike, beat.*

caelestis, -e, [caelum], adj., *of heaven, of the heavens, from the heavens, heavenly, celestial; of the gods* as inhabiting heaven, *divine, god-like.* As subst., m. pl., **caelestēs**, **-ium**, *heaven-dwellers, gods of heaven.*

caelicola, -ae, [caelum, colō], m., lit. *one that inhabits heaven; heaven-dweller, god, deity.*

caelō, -āre, -āvī, -ātum, [caelum, *chisel*], 1, a., *engrave, cut in relief, carve, emboss; adorn* with relief work, *finish.*

caelum, -ī, n., *sky, heaven, heavens; air, atmosphere; climate, weather.*

caenum, -ī, n., *dirt, mud, mire; filth, uncleanness.*

caeruleus, -a, -um, [for caeluleus, from caelum], adj., *sky blue, azure, dark blue, steel-colored; dark green, greenish; dark, gloomy, shadowy, black.*

caerulus, -a, -um, [= caeruleus], adj., *sky blue, dark blue, azure; dark, gloomy.* As subst., n. pl. **caerula**, **-ōrum**, *dark blue, expanse of blue*, used of both sky and sea. **in caerula caelī**, *into the azure depths of heaven.*

Caesar, -aris, m., *Caesar*, cognomen of the most prominent family of the Julian gens, and afterwards title of the Roman emperors; used by Ovid of two persons:

(1) *Gāius Iūlius Caesar*, general, statesman, and author, born 100 B. C., assassinated March 15, B. C. 44.

(2) *Gāius Iūlius Caesar Octāviānus*, afterwards called Augustus, adopted son and heir of Julius Caesar, first emperor of Rome; born B.C. 63, died 14 A.D.

Caesareus, -a, -um, [Caesar], adj., *Caesar's, of Caesar.*

caesariēs, -ēī, f., *hair, head of hair; locks of hair.*

caespes, -itis, [caedō], m., *turf, cut sod;* by metonymy, *lawn, grassy field; altar* of turf; *hut, hovel.*

caesus, see **caedō**.

calathus, -ī, [κάλαθος], m., *hand-basket, wicker basket, basket; work-basket.*

calcō, -āre, -āvī, -ātum, [calx, *heel*], 1, a., *tread,* as grapes in the wine-press; *tread upon, trample; trample upon, oppress; pass over.*

caleō, -ēre, -uī, ——, 2, n., *be warm, be hot, glow; be aroused, be inflamed, be fired* with passion or desire.

calidus, -a, -um, [caleō], adj., *warm, hot, fiery; spirited, rash, eager, hasty, inconsiderate.* As subst., n. pl. **calida**, -ōrum, *elements of heat, heat.*

cālīgō, -inis, f., *mist, fog;* by metonymy, *cloud of dust; darkness, gloom; affliction, trouble.*

callidus, -a, -um, [calleō], adj., *skilful, expert, clever; crafty, cunning; sly, artful.*

calor, -ōris, [caleō], m., *warmth, heat, sun's heat, glow; warmth* of affection, *fire* of love.

Calymnē, -ēs, [Κάλυμνα], f., *Calymne*, an island belonging to the group called Sporades, west of Caria in Asia Minor. It lies northwest of Rhodes, between the islands of Cos and Leros.

Camillus, -ī, m., *Camillus*, cognomen of a patrician family in the Furia gens. The Camillus mentioned by Ovid is M. Furius Camillus, the most eminent of the early Roman generals, who died B. C. 365. He was dictator, B. C. 395, and captured the flourishing Etruscan city of Veii. Afterwards he reduced Falerii, and conquered several peoples about Rome, winning his greatest victories over the Gauls. The accounts of the deeds of Camillus in Greek and Latin writers contain a considerable mythical element.

campus, -ī, m., *plain, field; smooth surface, open space, expanse; field of action, battle-field.*

cancer, -crī, m., *crab;* as a constellation, *The Crab*, a sign of the Zodiac, in which the sun is seen at the time of the summer solstice; hence put for *the south, the southern country.*

candeō, -ēre, -uī, ——, 2, n., *dazzling white, shine, glisten; at white heat, glow, be hot.*

candēscō, -ere, ——, ——, [candeō], 3, inch., *become white, grow white, become bright; begin to glow, begin to grow white hot.*

candidus, -a, -um, [candeō], adj., *shining white, snow white, white; clothed in white; bright, beautiful, clear, comely; pure, upright, sincere, mild; happy, fortunate.*

candor, -ōris, [candeō], m., *brilliant whiteness, whiteness, splendor, brightness, radiance; candor, frankness, integrity.*

cāneō, -ēre, -uī, ——, [cānus, *white*], 2, n., *be gray, be hoary, be white.*

cānēscō, -ere, ——, ——, [cāneō], 3, inch., *begin to whiten, grow gray, whiten, begin to turn white, grow old.*

canis, -is, m. and f., *dog.*

canistrum, -ī, [κάναστρον], n., *basket* made of reeds, *basket.*

cānitiēs, -ēī, [cānus], f., *grayness, grayish-white color, hoariness;* by metonymy, *gray hair, hoary age, old age.*

canna, -ae, [κάννα], f., *reed, cane, flute* of reed, *pipe.*

canō, **canere**, **cecinī**, —— [for casnō, from root CAS, *sing*], 3, a. and n., *sing, play; celebrate* in song or verse, *proclaim; reveal, predict, foretell; play* on an instrument, *blow;* of the signal for retreat, *sound, give.*

cantō, -āre, -āvī, -ātum, [freq. of canō], 1, n. and a., *sing, play; sing incantations, charm; celebrate* in song or poetry, *sing of, sing in praise of.*

cantus, -ūs, [canō], m., *song, singing, playing, music, melody; magic song, incantation, charm.*

ānus, -a, -um, adj., *white, hoary, grayish white;* of water, *foaming, foamy;* of men, *gray-haired, venerable, aged.* As subst., pl. m. **nī, -ōrum**, *white hairs, gray hairs.*

āpāx, -ācis, [capiō], adj., *spacious, large, roomy, wide; susceptible, capable of; able, fit for.*

Capella, -ae, [caper, *goat*], f., *she-goat;* of the heavens, *Capella*, a star in the constellation Auriga, which rises during the rainy season.

capillus, -ī, m., *hair* of the head, *hair;* pl. *hairs, hair, locks.*

capiō, capere, cēpī, captum, 3, a., *take, lay hold of, seize, grasp; get possession of, master, control; capture, storm, reduce; captivate, win, enslave, fascinate; seduce, deceive, betray, delude, catch; harm, deprive of; receive, welcome, entertain; enter upon, undertake; accept, gain, enjoy; take in, comprehend, grasp; hold, be large enough for.*

Capitōlium, -ī, [caput], n., in a narrower sense, *the Capitol*, a temple on Mons Saturnius dedicated by the Tarquinii to Jupiter, Juno, and Minerva, afterwards made the most splendid temple at Rome; very often, *the Capitoline hill*, the hill on which the Capitol stood, which contained also the citadel of Rome.

captīvus, -a, -um, [capiō], adj., *taken captive, captive, taken prisoner, captured, taken.* As a subst., **captīvus, -ī**, m., *captive, prisoner.*

captō, -āre, -āvī, -ātum, [freq. of capio], 1, a., *seize upon eagerly, strive to seize, snatch at, seek to catch; long for, listen eagerly for; lie in wait for, allure, entice.*

caput, -itis, n., *head;* by metonymy, *person, being, life, soul;* of elevation, *top, summit;* of streams, *source, fountain-head;* of plants, *tops, flowers, heads;* of civil rights, *citizenship;* of things in general, *chief thing, principal thing.*

carbasus, -ī, f., pl. **carbasa, -ōrum**, n., [κάρβασος], *fine linen; sail, canvas.*

carcer, -eris, m., *prison, dungeon, place of confinement;* of a race-course, usually pl., **carcerēs, -um**, *starting-places, barriers.*

cardō, -inis, m., *hinge, pivot* of a door; by metonymy, *turning-point, pole* of the *heavens.* **versātō cardine**, *opening the door.*

careō, -ēre, -uī, ——, 2, n., *be free from, not to have; be without, be deprived of, lack, want; feel the want of, miss;* followed by abl.

Cāria, -ae, [Κᾱρία], f., *Caria*, a province in the southwestern part of Asia Minor, south of Lydia.

Cārica, -ae, [Cāria], f., properly an adj., with *ficus* understood, *Carian fig*, a kind of fig from Caria; in general, *dried fig*, such as was used by the ancients for dessert.

carīna, -ae, f., *keel* of a ship; by metonymy, *ship, boat, craft, vessel.*

carmen, -inis, [for casmen, from root CAS, *sing*, found in ca(s)nō], n., *song, strain of music; poem, verse, hymn;* as oracular responses and incantations were in verse, *response* of an oracle, *prophecy, incantation, spell, charm;* also *metrical inscription, inscription in verse.*

carō, carnis, f., *flesh;* pl., *pieces of flesh.* **vīpereae carnēs**, *pieces of viper meat.*

carpō, -ere, -sī, -tum, 3, a., *pluck, pluck off, gather; tear away, pluck out; crop, eat, graze; enjoy; consume, devour, waste; censure, criticise, slander, revile; pass over, traverse, walk, fly.*

Carseolānus, -a, -um, adj., *of Carseoli*, a town in Latium.

Carseolī, -ōrum, pl., m., *Carseoli*, a city of the Aequians, situated on the Valerian Road forty-two miles northeast of Rome. It was colonized by 4000 Romans at an early period, and remained an important town to the end of the Roman empire. The modern town of Carsoli is some distance from the ancient site.

cārus, -a, -um, adj., *dear, precious, valued; esteemed, beloved; affectionate; costly.*

casa, -ae, f., *hut, cabin, cottage.*

Cassiopē, -ēs, [Κασσιόπη], f., *Cassiope*, or *Cassiopea*, wife of Cepheus and mother of Andromeda. See N. to p. 123, l. 50.

cassis, -idis, f., *helmet* of metal.

Castalia, -ae, [Κασταλία], f., *Castalia*, a celebrated spring at Delphi, on the southern slope of Mt. Parnassus, sacred to Apollo and the Muses. See notes to p. 90, l. 152, et seq.

Castalius, -a, -um, [Castalia], adj., *of Castalia*, the famous spring at Delphi; *Castalian.* **Castalium antrum**, *the Castalian grot*, the cave of Apollo at Delphi, where oracular responses were given.

castus, -a, -um, adj., *pure*, in a moral sense; *spotless, guiltless; chaste, virtuous, moral, holy, sacred, pious.*

cāsus, -ūs, [cadō], m., lit. *a falling, fall; a happening, accident, event, occurrence; fall, destruction; mishap, misfortune, calamity, ruin.*

catēna, -ae, f., usually in pl., *chain, fetter; barrier, bond, constraint.*

cauda, -ae, f., *tail.*

causa, -ae, f., *cause, reason; pretext, excuse, motive; condition, case, situation; lawsuit, judicial process.*

cautēs, -is, f., *jagged rock, crag, cliff.*

cautus, -a, -um, [caveō], adj., *careful, cautious; wary, provident, sly; secure, safe.*

caveō, cavēre, cāvī, cautum, 2, n., *be on one's guard, beware of, take precautions against, guard against, take heed;* as a legal term, *provide, order, decree, stipulate; make safe, take care of.*

caverna, -ae, [cavus], f., *hollow, cavern, cave, grotto.*

cavō, -āre, -āvī, -ātum, [cavus], 1, a., *hollow out, make hollow, excavate;* of a weapon, *pierce through.*

cavus, -a, -um, adj., *hollow, hollowed out, excavated, concave; arched, sunken.*

Caystros, -ī, [Κάϋστρος], m., *Caystros* or *Cayster*, a small river in Asia Minor, in the western part of Lydia. Its course lies south of Mount Tmolus, and at its mouth the city of Ephesus formerly stood.

Cēcropius, -a, -um, [Cēcrops], adj., *Cecropian, of Cecrops*, the first king of Attica, according to report, and founder of the citadel at Athens; hence, *of Attica, of Athens, Attic, Athenian.*

cēdō, cēdere, cessī, cessum, 3, a. and n., *go away, retire, retreat; abandon; yield, give place to, yield the palm to; submit, comply;*

be inferior to, be second to some one; *conform to, concede.*

celeber, -ĕbris, -ĕbre, adj., *frequented, crowded, thronged with;* hence *honored* by the presence of many, *renowned, famous, celebrated, distinguished.*

celebrō, -āre, -āvī, -ātum, [celeber], 1, a., *crowd, fill, throng, frequent, attend* in great numbers; *practice, engage in, repeat; celebrate, solemnize, hold a festival; praise, honor, sing the praises of, celebrate in song.*

celer, celeris, celere, adj., *quick, fleet, swift, active; lively; hasty, precipitate.*

cella, -ae, [cf. cēlō, *hide*], f., *storeroom, cell, granary; chamber, closet;* of honeycomb, pl., *cells;* of a temple, the room containing the image of the divinity worshipped, *sanctuary, shrine, cella.*

cēlō, -āre, -āvī, -ātum, 1, a., *hide, conceal, cover; hide from, conceal from, keep ignorant of.*

celsus, -a, -um, [cellō], adj., *lofty, elevated, high, towering; haughty, proud.*

centum, [cf. ἑκατόν, Eng. hundred], indecl. num., *a hundred;* used of an indefinite number, *many, numberless.*

Cēphēnus, -a, -um, [Cēpheus], adj., *of the Cēphēnēs*, the people of Cepheus, king of Ethiopia; *Ethiopian.*

Cēpheus, -eī, acc. Cēphea, [Κηφεύς], *Cepheus*, a son of Belus and king of Ethiopia; husband of Cassiope, and father of Andromeda.

Cēphēus, -a, -um, [Cēpheus], adj., *of Cepheus*, king of Ethiopia; *Ethiopian.*

Cēphīsis, -idos, [Cēphīsus], adj., f., *of Cephisus*, a river in Phocis and Boeotia.

Cēphīsus, -ī, [Κηφῑσός], *Cephisus* or *Cephissus*, name of two rivers in Greece:

(1) A river in Phocis and Boeotia, which rises on the northern side of Mt. Parnassus and follows a southeasterly course, emptying into the lake whose ancient name was Copaïs.

(2) A small river in Attica, flowing just west of Athens and southward into the Saronic Gulf.

cēra, -ae, f., *wax, bees-wax;* tablet coated with wax for writing, *waxen tablet, writing-tablet.*

Cerberus, -ī, [Κέρβερος], m., *Cerberus*, the mythical monster said to guard the entrance of the Underworld; represented usually as a ferocious, dog-like creature with three heads, but sometimes called "hundred-headed."

Cereālis, -e, [Cerēs], adj., *of Ceres, sacred to Ceres, devoted to Ceres;* by metonymy, *of grain, of agriculture, agricultural.*

Cerēs, -eris, f., *Ceres*, a divinity of the earth, goddess of agriculture, being a daughter of Saturn, and sister of Jupiter; by metonymy, *grain, fruit, crop, bread, food.*

cernō, cernere, ——, ——, 3, a., *separate* in observation, *distinguish, discern, make out; perceive, see, behold;* of mental action, *comprehend, understand;* of judicial or legislative acts, *decide, decree, resolve.*

certāmen, -inis, [certō], n., *contest* to decide a matter, *conflict, struggle, battle, combat; match, trial* of strength or skill; *rivalry, ambition* to excel, *competition.*

certē, comp. **certius**, [certus], adv., *with certainty, certainly, surely, really; at least, yet surely, yet certainly.*

certō, **-āre**, **-āvī**, **-ātum**, [certus], 1, n., *vie with*, either as an enemy or as a friend; *fight, contend, struggle, combat; strive, rival, compete, emulate.*

certus, **-a**, **-um**, [part. of cernō], adj., *certain, fixed, decided, settled; confident, trustworthy, reliable, sure; unerring, conclusive.* **certum est mihi**, *I am resolved, my mind is made up.* **illum certiōrem facere**, *to inform him.* **certior esse**, *to be informed.*

cerva, **-ae**, [cervus], f., *hind, deer.*

cervīx, **-īcis**, f., *neck, nape* of the neck; pl., *neck, shoulders*, often as bearing a burden.

cervus, **-ī**, m., *stag, deer.*

cessō, **-āre**, **-āvī**, **-ātum**, [freq. of cēdō], 1, n., *cease from, delay, linger, loiter; be inactive, be idle, be unoccupied; be at rest, rest, stop;* of time, *be lost.*

cēterus, **-a**, **-um**, nom. sing. m. not in use, adj., *other, the other, rest, remainder;* pl., *the rest, all other, the other.* As subst., pl. m., **cēterī**, **-ōrum**, *the others, all the rest, every one else;* pl. n., **cētera**, **-ōrum**, *the rest, all else, everything else.* **cētera via**, *the remaining part of the road.*

ceu, [for c e v e, ce + ve], comp. adv., *as, just as, like; as it were, as if, just as if.*

Chaos, no gen., abl. **Chaō**, [Χάος], n., *boundless empty space, limitless void; immeasurable darkness;* sometimes *the Underworld*, as the kingdom of darkness; as a divinity, *Chaos*, god of the Underworld, father of Erebos and Nox; of the universe, *formless mass, confused mass*, out of which the universe was made: *chaos.*

Charites, **-um**, [Χάριτες], pl., f., *the Graces*, the goddesses who were said to bring to the life of man festal joy, gracefulness, and refinement.

Chlōris, **-idis**, [Χλωρίς], f., *Flora*, goddess of bloom and flowers, wife of Zephyrus. See N. to p. 62, Selection 15, l. 1.

chorda, **-ae**, [χορδή], f., *string* of a musical instrument.

chorus, **-ī**, [χορός], m., *chorus, dance, dance* in a ring, *dance, company of dancers, throng of singers, troop, choir, chorus, band, multitude, crowd.*

chrȳsolithos, **-ī**, [χρυσόλιθος], m., *chrysolite, topaz*, a precious stone.

cibus, **-ī**, m., *food, nutriment, nourishment; sustenance.*

Cicones, **-um**, [Κίκονες], pl., m., *Cicones*, a people of southern Thrace, inhabiting the seacoast west of the river Hebrus.

Cimmeriī, **-ōrum**, [Κιμμέριοι], pl., m., *Cimmerians*, a mythical folk of cave-dwellers, said to live along the west coast of Italy, between Cumae and Baiae. They were represented as being in perpetual darkness, and as having in their country the abode of Somnus, lord of Sleep.

cingō, **-ere**, **cīnxī**, **cīnctum**, 3, a., *surround, enclose; gird, crown, wreathe, girdle; coil;* of places, *surround, encircle, invest, beset, besiege.*

cinis, **-eris**, [cf. κόνις, *dust, ashes*], m., *ashes, embers;* of the dead, *ashes*, the remains left after cremation.

Cinyrās, -ae, acc. **Cinyran**, voc. **Cinyrā**, abl. **Cinyrā**, [Κινύρας], m., *Cinyras*, a mythical hero of Cyprus, father of the beautiful Adōnis, whom Venus loved.

circā, [circum], adv. and prep.:

(1) As adv., *around, round about, all around, near.*

(2) As prep. with acc., *around about, about, surrounding; among, through;* of persons, *about, with, accompanying;* with expressions of number, *about, nearly.*

circuitus, -ūs, [circumeō], m., *a going around, revolution; a way around, circuit, compass.*

circum, [acc. of **circus**, *circle*], adv. and prep.:

(1) As adv., *about, around, round about.*

(2) As prep., with acc., *around, about, all around; among, through; near, in the neighborhood of.*

circumdō, -dare, -dedī, -datum, [circum + dō], 1, a., *put around, surround; encircle, enclose with, encompass.*

circumferō, -ferre, -tulī, -lātum, [circum + ferō], 3, irr., a., *bear around, cast around;* of eyes, *cast about.*

circumfluus, -a, -um, [circumfluō], adj., *flowing around, circumfluent; flowed around, surrounded by water.*

circumfundō, -fundere, -fūdī, -fūsum, [circum + fundō], 3, a., *pour around, envelop, encompass, surround.*

circumlinō, -linere, ——, -litum, [circum + linō], 3, a., *spread over, smear around, besmear; cover over, cover.*

circumsonō, -sonāre, ——, ——, [circum + sonō], 1, n. and a., *resound on all sides; surround with sound, cause to resound, fill with sound, resound about.*

circumspectus, -ūs, [circumspiciō], m., *a cautious looking around, contemplation, consideration; view around, outlook.*

circumspiciō, -spicere, -spexī, -spectum, [circum + speciō], 3, a. and n., *look around, look about; survey, observe; be cautious, exercise caution; ponder, consider, weigh in mind.*

circumstō, -stāre, -stetī, ——, [circum + stō], 1, a. and n., *stand about, stand around; surround; be at hand, threaten;* as a military term, *surround* in a hostile manner, *besiege, beset.*

cithara, -ae, [κιθάρα], f., *cithara*, a stringed musical instrument in shape resembling the modern guitar; *guitar, lute.*

citus, -a, -um, [cieō], adj., *quick, swift, rapid;* in poetry often with the force of an adv., *quickly, swiftly.*

Cīus, -a, -um, [Κεῖος], *of Ceōs.*

Cīa tellūs, *the Cian land, Ceos* (Greek Κέως), an island belonging to the group of Cyclades, in the Aegean sea.

cīvīlis, -e, [cīvis], adj., *of a citizen, of citizens; civil, civic; political, public; like a citizen, polite, courteous.*

clādēs, -is, f., *destruction, devastation, loss; calamity, disaster, misfortune; overthrow, slaughter; pest, plague, scourge.*

clāmō, -āre, -āvī, -ātum, 1, a. and n., *cry out, shout, call; call by name, call upon.*

clāmor, -ōris, [clāmō], m., *loud cry, outcry, shout; din, uproar; acclamation, applause; war-shout; sound, noise.*

clārus, -a, -um, adj., *clear, bright, shining; distinct, manifest, plain; renowned, noble, illustrious, honored, famous.*

claudō, -ere, clausī, clausum, 3, a., *shut, shut up, close; prevent, cut off; bring to a close, finish, end; invest, besiege.*

clipeātus, -a, -um, [clipeus], adj., *provided with a shield, shield-bearing.* **seges clipeāta virōrum**, *shield-carrying crop of men.*

clipeus, -ī, m., *round shield* of metal; by metonymy, *disk* of the sun.

clīvus, -ī, [clīnō], m., *slope, declivity, descent; hill-side, hill, eminence;* of anything not level, *slant, pitch, slope.*

Clymenē, -ēs, [Κλυμένη], f., *Clymene*, wife of Merops, a king of Ethiopia, and mother of Phaëthon.

Clymenēïus, -a, -um, adj., *of Clymene.* **Clymenēïa prōlēs**, *son of Clymene*, i. e. *Phaëthon.*

coctilis, -e, [coquō], adj., *burned;* of a wall, *built of burnt bricks, of burnt brick.*

coëō, -īre, -īvī or -iī, -itum, [com- + eō], irr., n., *come together, meet; assemble, collect; unite, combine.*

coepiō, -ere, coepī, coeptum, pres. not found in classical Latin, def., a. and n., *begin, commence.* Part. **coeptus**, -a, -um, *commenced, begun, undertaken.* **marmor coeptum**, *marble on which work has commenced.*

coeptum, -ī, [coepī], n., lit. *thing begun; beginning; undertaking, enterprise.*

coërceō, -cēre, -cuī, -citum, [com- + arceō], 2, a., *confine* on all sides, *shut in; encompass, hold together; restrain, repress, hold, control, curb.*

coetus, -ūs, [coëō], m., *assembly, company, crowd.*

Coeus, -ī, [Κοῖος], m., *Coeus*, a Titan, father of Latona.

cognātus, -a, -um, [com- + gnātus from (g)nāscor], adj., *related by blood, kindred, connected by birth; similar, congenial.*

cognōmen, -inis, [cf. cognōscō], n., *family name, surname; name.*

cognōscō, -gnōscere, -gnōvī, cognitum, [com- + (g)nōscō], 3, a., *become acquainted with; learn, ascertain, know thoroughly; know; examine, inquire into, investigate; recognize, identify; acknowledge.*

cōgō, cōgere, coēgī, coāctum, [com- + agō], 3, a., *drive together; collect, gather together, assemble; urge, constrain, compel, force;* of fluids, *condense, thicken, curdle;* as a military term, *bring up* the rear.

cohors, -hortis, f., *enclosure, yard, farm-yard, pen; crowd, company, throng, multitude;* as a military term, *cohort, battalion*, the tenth part of a legion; also, *staff* of a general, *body-guard, retinue.*

collābor, -lābi, -lāpsus sum [com- + lābor], 3, n., dep., *fall together; fall, sink down, sink* in a swoon or in death.

colligō, -ligere, -lēgī, -lēctum [com- + legō, *gather*], 3, a. *gather together, bring together collect, assemble; draw together contract, draw up, compress, gather, get; consider, infer.*

collis, -is, m., *hill, height, elevation.*

collum, -ī, n., *neck.*

colō, colere, coluī, cultum, 3, a. and n., *till, cultivate; stay at abide in, dwell in, inhabit; care for, cherish, esteem, love, favor.*

of the gods, and the services of religion, *honor, worship, revere, reverence;* of pursuits or virtues, *follow, seek, practice, devote one's self to, adhere to, cherish.*

colōnus, -ī, [colō], m., *farmer, husbandman, tiller of the soil;* by metonymy, *settler, colonist.*

color, -ōris, m., *color, tint, hue; complexion, beauty* of color; *appearance, state; fashion, coloring.*

colōrō, -āre, -āvī, -ātum, [color], 1, a., *give color to, color, tinge, dye.*

coluber, -brī, m., *snake, serpent.*

columba, -ae, f., *dove, pigeon.*

columna, -ae, f., *column, pillar, post.*

colus, -ī and -ūs, abl. colō or colū, f., *distaff.*

com-, prep., old form of cum; found only in composition. See cum.

coma, -ae, [κόμη], f., *hair* of the head, *hair;* by metonymy, *foliage, leaves.*

comāns, -antis, [comō, *comb* the hair], adj., *hairy, long-haired, plumed.* comāns stella, *hair-trailing star, comet.*

comes, -itis, [com-, eō], m. and f., *companion, comrade, mate; attendant, retainer, dependant*

comis, -e, adj., *courteous, affable, polite; kind, friendly.*

comitō, -āre, -āvī, -ātum, 1, and **comitor**, -ārī, -ātus sum, [comes], 1, dep., *attend, follow, accompany.*

commentum, -ī, [comminīscor, *contrive, feign*], n., *invention, fiction, falsehood.*

commercium, -ī, [com- + merx], n., *trade, traffic, commerce; right to trade, mercantile intercourse; intercourse, communication; connection, fellowship.*

commereō, -ēre, -uī, -itum, [com- + mereō], 2, a., *merit fully, deserve, earn; be guilty of, commit, perpetrate.*

comminus, [com- + manus], adv., *hand to hand, at close quarters; near at hand, near by, near.*

commissum, -ī, [committō], n., *undertaking, enterprise; transgression, fault, crime;* something committed to one's keeping, *a trust, secret.*

committō, committere, -mīsī, -missum, [com- + mittō], 3, a., *bring together, combine, put together, unite;* of military engagements, *set together, engage in, fight, begin a battle, carry on, wage; intrust, commit, consign; commit* a crime, *perpetrate, be guilty of.*

commūnis, -e, [com-, mūnus], adj., *common, in common; general, public;* of manners, *affable, approachable, courteous.*

commūniter, [commūnis], adv., *together, in common.*

compāgēs, -is, [com- + root PAG in pangō], f., *a joining together; joint, joining, structure.*

compēscō, -pēscere, -pēscuī, ——, [compēs, *fetter*], 3, inch., a., *restrain, repress, confine, curb, check, subdue.*

complector, -plectī, -plexus sum, pres. part. complectēns, [com- + plectō, *braid*], 3, dep., *embrace, clasp; encircle, seize, enclose; comprehend, understand; explain, describe, sum up.*

compleō, -ēre, -ēvī, -ētum, [com- + pleō, *fill*], 2, a., *fill up, make full, fill; complete, fulfil, perfect, accomplish, finish; live through, pass.*

complexus, -ūs, [complector], m., *an embracing, embrace.*

complōrō, -āre, -āvī, -ātum, [com- + plōrō], 1, a., *weep over together, bewail, lament.*

compōnō, -pōnere, -posuī, -positum, [com- + pōnō], 3, a., *put together, collect, unite; compare, contrast; compose, write; construct, build; set in order, adjust, arrange; lay at rest, bury, inter.*

comprimō, -primere, -pressī, -pressum, [com- + premō], 3, a., *press together, compress; check, repress, restrain, stay.*

cōnāmen, -inis, [cōnor], n., *effort, exertion; support, prop.*

concavō, -āre, ——, -ātum, [com- + cavō], 1, a., *hollow out; bend, curve.*

concēdō, -cēdere, -cessī, -cessum, [com- + cēdō], 3, a. and n., *withdraw, depart; yield, give place to, give up, submit, be inferior; grant, concede, allow; admit.*

concha, -ae, [κόγχη], f., *shell-fish; shell* of a mussel; as shells were used for trumpets, *trumpet;* by metonymy, *pearl,* found in the shells of certain bivalves; *dye, purple dye,* extracted from the murex, a species of shell-fish.

concilium, -iī, n., *assembly, gathering, meeting;* especially of a gathering for conference, *council.*

conciō or **concieō**, -īre or -ēre, concīvī, concitum, [com- + cieō, *set in motion*], 4 or 2, a., *bring together, collect; stir up, move, shake,* used of violent motion; *rouse, excite, instigate; inspire.*

concipiō, -cipere, -cēpī, -ceptum, [com- + capiō], 3, a., *take up, receive; draw up,* as water; *imagine, conceive, think; comprehend, understand; harbor, entertain; declare, express, set forth.* concipere flammās, *to take fire.* concipere precēs, *to begin to pray.*

conclāmō, -āre, -āvī, -ātum, [com- + clāmō], 1, n. and a., *cry out together, shout; call together, summon; call out loudly, cry out, scream.*

concordia, -ae, [concors], f., *harmony, union, concord; likeness, agreement.*

concors, -cordis, [com- + cor], adj., *of one mind, united, agreeing; harmonious, peaceful, amicable.*

concrēdō, -crēdere, -crēdidī, -crēditum, [com- + crēdō], 1 a., *intrust, commit.*

concussus, -ūs, [concutiō], m. *shaking, quaking.*

concutiō, -cutere, -cussī, concussum, [com- + quatiō], 3, a. *strike together; shake violently, shake, agitate; wave, brandish, smite, shock; terrify, alarm, trouble.*

conditus, see **condō**.

conditus, -a, -um, [condō], adj. *laid away* so as not to be seen, *hidden, secret.*

condō, condere, condidī, conditum, [com- + dō], 3, a., *put together, found, build, establish, compose, write, describe; lay aside, store up; preserve; lay* in the tomb, *inter, bury; hide, conceal.*

cōnferō, -ferre, -tulī, -lātum and collātum, [com- + ferō], irr., a., *bring together, collect, gather, join; match against, oppose; compare, contrast; consult, confer, consider; compress, sum up; carry, convey, bear, bring; employ, transfer, lend, grant; transform, change; put off, postpone.* sē, mē, cōnferre, *to betake himself, myself, to turn, to go.*

cōnfīnium, -ī, [cōnfīnis], n., *border, limit, confine, boundary.*

cōnfiteor, -fitērī, -fessus sum, [com- + fateor], 2, dep., a., *confess, acknowledge, manifest, reveal, surrender.*

cōnfremō, -fremere, -fremuī, ——, [com- + fremō], 3, n., *murmur together, murmur loudly, resound.*

cōnfugiō, -fugere, -fūgī, ——, [com- + fugiō], 3, n., *flee* for refuge, *flee to; have recourse* to, *take refuge* with, *resort* to.

cōnfundō, -fundere, -fūdī, cōnfūsum, [com- + fundō], 3, a., *pour together, mingle; unite, join; confuse, jumble together, throw into disorder; disturb, perplex.*

cōnfūsus, -a, -um, [cōnfundō], adj., *mingled, disorderly, confused, disordered.*

congelō, -āre, -āvī, -ātum, [com- + gelō], 1, n. and a., *freeze together, congeal, freeze; grow stiff, stiffen, harden.*

congeriēs, -ēī, [congerō], f., *heap, pile, mass.*

congerō, -gerere, -gessī, -gestum, [com- + gerō], 3, a., *bring together, collect, pile together, heap up, load; build, construct, erect.*

coniciō, -icere, -iēcī, -iectum, [com- + iaciō], 3, a., *cast together, unite; drive, throw, cast, hurl, thrust into, plunge; urge, force; forecast, foretell; conjecture, guess.*

coniūnx, or **coniux**, -iugis, [coniungō, *join together*], m. and f., *consort, spouse,* whether *husband* or *wife.*

coniūrātus, -a, -um, [coniūrō], adj., *oath-bound, associated under oath, in conspiracy, conspiring.*

cōnor, -ārī, -ātus sum, 1, dep., a., *undertake, endeavor, attempt, try; venture, make an effort, begin, make trial of.*

cōnscendō, -scendere, -scendī, -scēnsum, [com- + scandō], 3, a. and n., *ascend, climb, mount;* of a ship, *go on board, embark, take ship.*

cōnscius, -a, -um, [com- + sciō], adj., *having knowledge in common, accessory; conspiring together, participant, privy to; conscious of.* As subst., **cōnscius**, -ī, m., *accomplice, go-between, confidant.*

cōnsenēscō, -nēscere, -nuī, ——, [com- + senēscō, *grow old*], 3, n., *grow old together, become old, grow gray.*

cōnsequor, -sequī, -secūtus sum, [com- + sequor], 3, dep., a., *follow after, follow up, press upon, pursue; overtake, reach, get, attain; copy after, imitate.*

cōnsīderō, -āre, -āvī, -ātum, 1, a., *look at closely, inspect, examine, survey; meditate upon, contemplate.*

cōnsilium, -ī, [cōnsulō], n., *body of counsellors; deliberation, consultation; plan, design, scheme; advice, counsel; purpose, determination; understanding; judgment, prudence.*

cōnsistō, -sistere, -stitī, ——, [com- + sistō, *set, place*], 3, n., *stand still, stop; stay, remain; stand, be firm; grow hard, become solid; exist, stand forth.*

cōnsōlor, -ārī, -ātus sum, [com- + sōlor, *comfort*], 1, dep., a., *console, comfort, cheer.*

cōnsors, -sortis, [com- + sors, *lot*], adj., *having a common lot, of the same lot.* As subst., **cōnsors**, -sortis, m. and f., *sharer, partner, associate, colleague;* often applied to relations of persons, as *brother, sister, husband, wife.*

cōnspiciō, -spicere, -spexī, cōnspectum, [com- + speciō], 3, a., *observe, see, catch sight of, perceive, gaze upon;* pass., *be conspicuous, be distinguished.*

cōnstāns, -stantis, [cōnstō], adj., *firm, unchangeable, immovable, fixed, stable, constant; faithful, trustworthy, sure, steadfast.*

cōnsternō, -āre, -āvī, -ātum, [com- + sternō], 1, a., *dismay, affright, terrify; overwhelm with terror, throw into confusion.*

cōnstō, -stāre, -stitī, -stātum, [com- + stō], 1, n., *stand still, take a stand, stand, remain; be firm, abide, endure; be established, be settled, remain firm, stand firm; agree, accord, be consistent; exist; consist of, be composed of; depend on, be dependent.*

cōnsuēscō, -suēscere, -suēvī, -suētum, [com- + suēscō], 3, inch., n., *accustom, inure; become accustomed to, be wont; form a habit, accustom one's self, have a habit, be in the habit of.*

cōnsuētus, -a, -um, [cōnsuēscō], adj., *accustomed, ordinary, usual, wonted, familiar.*

cōnsulō, -ere, -uī, -tum, 3, a. and n., *consult, take counsel, reflect, deliberate;* with dat., *consult for, take thought for, have regard for, look out for the interest of;* with acc., *inquire of, ask advice of, question.*

cōnsūmō, -sūmere, -sūmpsī, -sūmptum, [com- + sūmō], 3, a., *use up, devour; destroy, consume; waste, exhaust, weaken, waste away, wear away;* of time or divisions of time, *spend, pass, consume.*

contāctus, -ūs, [contingō], m., *touch; contagion, pollution.*

contegō, -tegere, -tēxī, -tēctum, [com- + tegō], 3, a., *cover up, cover over, roof; conceal, hide, bury.*

contemptrīx, -īcis, [contemptor], f., *she who disregards, a despiser.*

contemptus, -a, -um, [contemnō, *despise*], adj., *despicable, abject, vile, contemptible.*

contentus, -a, -um, [contendō, *stretch*], adj., *stretched,* as a bow, *tightly stretched, strained; eager, intent.*

contentus, -a, -um, [contineō], adj., *satisfied, pleased, happy, contented, content.*

conterminus, -a, -um, [com- + terminus], adj., *bordering on, adjoining, neighboring; close by, near by.*

conterreō, -ēre, -uī, -itum, [com- + terreō], 2, a., *terrify, frighten, overwhelm with fear.*

conticēscō, -cēscere, -cuī, ——, [com- + taceō], 3, inch., n., *become silent, be still, cease speaking; be hushed, cease, stop.*

contiguus, -a, -um, [contingō], adj., *adjoining, neighboring; near, close at hand, near by.*

contingō, -tingere, -tigī, -tāctum, [com- + tangō], 3, a. and n., *touch, take hold of; extend to, reach to; affect; taste, partake of, eat; reach, arrive at, come to; happen, turn out, come to pass, occur.*

contorqueō, -torquēre, -torsī, -tortum, [com- + torqueō], 2, a., *turn around, turn, twist; hurl, cast.*

contrā, adv. and prep.:

(1) As adv., *opposite, in front; in opposition, on the other side; on the contrary; in answer, in reply.*

(2) As prep., with acc. only, *against, before, opposite to, facing, over against, contrary to; in reply to; in hostility to, to the disadvantage of, in spite of.* **quod contrā**, *whereas on the contrary, while on the contrary.*

contrahō, -trahere, -trāxī, -trāctum, [com- + trahō,] 3, a., *draw together, collect, assemble; draw in, contract, make short* or *narrow, shorten, diminish, lessen; accomplish, bring about, execute.* **contractus**, -a, -um, as adj., *contracted, narrow; tightened; stiffened, rigid.*

contrārius, -a, -um, [contrā], adj., *opposite, lying over against; opposite, contrary, opposed, conflicting.* As subst., **contrārium**, -ī, n., *the opposite, the reverse, the contrary.* **ex contrāriō**, *on the contrary.* **in contrāria**, *in opposite directions.*

cōnus, -ī, [κῶνος], m., *cone;* of a helmet, *apex, crest, plume.*

convalēscō, -valēscere, -valuī, ——, [com- + valeō], 3, inch., n., *grow strong, gain strength; recover, regain health.*

convallis, -is, [com- + vallis], f., *valley*, especially a valley shut in on all sides; *dell, ravine.*

convellō, -vellere, -vellī, convulsum, [com- + vellō], 3, a., *tear away, break off; pluck up, pull up; break, shatter, destroy.*

conveniō, -venīre, -vēnī, conventum, [com- + veniō], 4, n. and a., *come together, meet together, meet, assemble; agree upon, settle; be fit, be suitable to, be appropriate to, fit.* Impers. **convenit**, *it is settled, it is agreed.*

convertō, -vertere, -vertī, conversum, [com- + vertō], 3, a., *turn around, turn about, reverse, invert, throw back; change, transform; undergo change, be changed.*

convexus, -a, -um, [convehō], adj., *vaulted, arched, concave; sloping, steep.*

convīcium, -ī, n., *outcry, cry, utterance; din, noise; reproach, insult, abuse.*

convīvium, -ī, [com-, vīvō], n., *banquet, feasting together, social meal.*

convocō, -āre, -āvī, -ātum, [com- + vocō], 1, a., *call together, convoke, summon together, summon.*

cōpia, -ae, [co-opia, from com- + ops], f., *abundance, ample supply, plenty; power, ability, might;* of property, etc., mostly in pl., *resources, wealth, riches, prosperity.* **facta est cōpia mundī**, *the expanse of heaven was opened up.*

coquō, coquere, coxī, coctum, 3, a., *cook, prepare by cooking; bake, parch, boil, roast; vex, trouble.*

cor, cordis, n., *heart; soul, mind; disposition, temper.* **esse cordī alicuī**, *to be agreeable to any one, to please any one.*

Corinna, -ae, [Κόριννα], f., *Corinna*, (1) name of a celebrated Grecian poetess, contemporary with Pindar. (2) In Ovid, the assumed name by which the poet addresses his mistress; her real name is not known.

cornīx, -īcis, f., *crow.*

cornū, -ūs, n., *horn*, of an animal; *horny substance, horn*, as of a hoof or bill; *projection, extremity, end;* applied to things of the shape of a horn, *ends* of a bow, *bow;* of a musical instrument, *bugle-horn, horn;* of an army, *wing, extremity, side;* of the moon, *horns;* of a river, *mouths, branches.*

cornum, -ī, [cornus], n., *cornel-cherry, cornel-berry, dog-berry;* fruit of the cornel-cherry, or cornelian-cherry, a species of dogwood, growing as a shrub and bearing a small, edible fruit; as the wood of the cornel-cherry was very hard and was used for making shafts of spears and pikes, by metonymy, *javelin* of cornel-wood, *cornel-javelin.*

corōna, -ae, [κορώνη], f., *garland, wreath; crown, diadem; crowd, multitude, assembly, audience;* as a constellation, *The Crown, The Northern Crown.*

corōnō, -āre, -āvī, -ātum, [corōna], 1, a., *crown with a garland, wreathe, crown; encircle* like a garland, *enclose, shut in.*

corpus, -oris, n., *body; living body, flesh; dead body, trunk, corpse; substance, reality; person, individual; frame, structure, system, mass;* of sand or dust, *particle, grain.*

corrigō, -rigere, -rēxī, -rēctum, [com- + regō], 3, a., *straighten out, make straight; amend, correct, change* for the better; *improve, reform, make good.*

corripiō, -ripere, -ripuī, -reptum, [com- + rapiō], 3, a., *seize with violence, snatch, grasp, seize upon; attack, catch, sweep away; shorten, diminish; hurry, quicken; reproach, blame.* **corripiunt viam,** *they dash away over the road.*

corrumpō, -rumpere, -rūpī, corruptum, [com- + rumpō], 3, a., *break to pieces, destroy, spoil, ruin, waste; bribe, corrupt, buy over; falsify, pervert.*

cortex, -icis, m. and f., *bark, rind, shell, hull;* of pomegranate seeds, *hull, sheath;* of the cork-tree, *cork-bark, cork.*

Cōrycis, -idis, acc. pl. **Cōrycidas**, [Κωρυκίς], adj., f., *Corycian,* of the cave Corycium, on the south side of Mt. Parnassus, above Delphi. See N. to p. 91, l. 156.

corymbus, -ī, [κόρυμβος], m., *cluster, garland,* used especially of clusters of ivy twigs with the leaves and berries.

costa, -ae, f., *rib.*

cothurnus, -ī, [κόθορνος], m., *buskin, tragic sock,* the thick-soled shoe worn by tragic actors; by metonymy, *tragic poetry, tragedy.*

coturnīx, -īcis, f., *quail.*

crātēr, -ēris, acc. crātēra, [κρατήρ], m., *mixing-bowl, punch-bowl,* a vessel in which wine was mingled with water in preparation for drinking; *wine-bowl, bowl;* by metonymy, *bowl-shaped hollow, opening.*

crēdō, crēdere, crēdidī, crēditum, 3, n. and a., *lend; entrust, consign; trust, confide in, believe in; believe, think, suppose, imagine.*

crēdulitās, -tātis, [crēdulus, *confiding*], f., *credulity, readiness to believe, ungrounded confidence.*

cremō, -āre, -āvī, -ātum, 1, a., *burn, consume* by fire, *cremate.*

creō, -āre, -āvī, -ātum, 1, a., *bring forth, bear; produce, create.*

crepitō, -āre, ——, ——, [freq. of crepō], 1, n., *rattle, clatter, rustle, crackle;* of the noise of water, *murmur.*

crepō, -āre, -uī, -itum, 1, n. and a., *rattle, clatter, creak;* of thunder, *crash; rustle, tinkle, jingle; cause to resound; say loudly, boast about.*

crepusculum, -ī, [creper, *dusky*], n., often in pl., *twilight, dusk;* by metonymy, *dimness, darkness,* as of the Underworld.

crēscō, **crēscere**, **crēvī**, **crētum**, [creō], 3, inch., n., *come into being, spring up; rise up* into being, *be born; grow, grow up; swell, enlarge; be strengthened, become powerful, attain honor.* Part. **crētus**, **-a**, **-um**, with abl. of source, *sprung* from, *descended* from, *born, begotten.*

Crētē, **-ēs**, or **Crētā**, **-ae**, [Κρήτη], f., *Crete, Candia*, a large island in the Mediterranean sea, southeast of the Peloponnesus, and southwest of Rhodes.

crētus, **-a**, **-um**, see **crēscō**.

crīmen, **-inis**, [cernō, *decree*], n., *judgment, accusation, charge; reproach, slander; fault, guilt, crime.*

crīnis, **-is**, m., *hair* of the head, *hair, lock of hair, lock;* of a comet, *train, tail.*

crista, **-ae**, f., *crest, tuft;* of a bird, *comb;* of a helmet, *plume, apex.*

cristātus, **-a**, **-um**, [crista], adj., *crested, plumed, tufted.*

croceus, **-a**, **-um**, [crocus], adj., *of saffron; saffron-colored, saffron-tinted, yellow, golden.*

crocus, **-ī**, [κρόκος], m., *crocus, saffron; color of saffron, saffron-color.*

Crocos, **-ī**, acc. **Crocon**, [Κρόκος], m., *Crocos*, a youth changed by the gods into a crocus, or saffron-plant, some say because he was the victim of an unreciprocated love, others because, like Hyacinthus, he was accidentally killed in a game of quoits by Hermes.

cruciō, **-āre**, **-āvī**, **-ātum**, [crux, *cross*], 1, a., *torture, rack, torment; afflict, grieve.*

crūdēlis, **-e**, [crūdus, *unfeeling*], adj., *unfeeling, cruel, merciless, hard-hearted;* of things, *pitiless, harsh, bitter.*

cruentō, **-āre**, **-āvī**, **-ātum**, [cruentus], 1, a., *stain with blood, make bloody; cause to bleed, wound.* ◆ **cruentātum ōs**, *blood-stained mouth.*

cruentus, **-a**, **-um**, adj., *blood-stained, bloody, smeared with blood, gory; delighting in blood, bloodthirsty, fierce, cruel.*

cruor, **-ōris**, m., *blood, stream of blood, gore; bloodshed, murder.*

crūs, **-crūris**, n., *leg, shin;* by metonymy, *foot.*

cubō, **cubāre**, **cubuī**, **cubitum**, 1, n., *lie down, lie, recline; lie asleep, sleep; lie sick, be sick.*

culmen, **-inis**, [for **columen**], n., *top, roof, height, summit.*

culpa, **-ae**, f., *fault, error, ground of reproach, blame, guilt; crime, offence, reproach.*

cultor, **-ōris**, [colō], m., *cultivator, tiller, farmer, husbandman; inhabitant, dweller; supporter, champion;* of religion and the gods, *worshipper, reverencer, adorer.*

cultus, **-a**, **-um**, [colō], adj., *cultivated, tilled;* of character or manners, *refined, polished.*

cultus, **-ūs**, [colō], m., *cultivation, care, labor; mode of life, civilization; refinement, education, training;* of religion and the gods, *worship, reverence, adoration.*

cum, prep. with ablative only, *with;* of association, *with, along with, in the company of, together with;* of comparison, *with, as over against, compared with;* of time, *at, at the time of, together with, at the same time with;* of manner and circumstance; *with, under, amid, to, at.* With the personal pronouns and with **quī** cum is enclitic; as, **mēcum, nōbīscum, quōcum.**

In composition the earlier form **com-** is used, which remains unchanged before **b**, **p**, **m**, but is changed to **col-** or **con-** before **l**, **cor-** or **con-** before **r**, **con-** before other consonants, and **co-** before vowels and **h**.

cum, conj., *when, while, after; since, inasmuch as; although.* **cum prīmum,** *as soon as.* **cum — tum,** *both — and, not only — but also.*

cumba, -ae, [κύμβη], f., *boat, skiff.*

cunctor, -ārī, -ātus sum, 1, dep., *delay, linger, loiter, wait; hesitate, doubt.*

cūnctus, -a, -um, [com- + iunctus], adj., *all together, all, whole, entire.* As subst., n. pl. **cūncta, -ōrum,** *all things* taken together, *the whole, the universe.*

cupīdō, -inis, [cupiō], f., *eager desire, longing; passion, lust;* personified, **Cupīdō**, -inis, m., *Cupid*, god of love.

cupidus, -a, -um, [cupiō], adj., *eagerly desirous, desirous, eager; fond, loving; passionate, lustful, covetous.*

cupiō, cupere, cupīvī or -iī, cupītum, 3, a., *long for, wish, desire; be well disposed, wish well, be favorable, favor; be devoted* to, *be zealous* for.

cūr, interrogative adv., *why? for what purpose? wherefore? to what purpose? from what motive?*

cūra, -ae, f., *care, attention, pains; pursuit, business, office;* care arising from love, *love, affection;* care arising from mental disturbances, *anxiety, solicitude, concern, trouble, sorrow, grief.*

cūria, -ae, f., *curia, association*, one of the ten divisions into which the three early Roman Tribes were divided; by metonymy *Curia, Senate-house*, the place where the Roman Senate sat, in this sense used by Ovid of two different buildings:

(*a*) *The Senate-house* proper known as the Cūria Hostīlia named from Tullus Hostilius situated north of the Forum. It was destroyed by fire in 52 B.C. rebuilt by Faustus Sulla, son of the Dictator, and called Cūria Cornēlia; but Sulla's structure was soon afterwards torn down by Julius Caesar. Caesar commenced a new Senate-house which was finished in magnificent style after his death by Augustus and called Cūria Iūlia. This is referred to p. 61, l. 5.

(*b*) *The Senate-house of Pompey, Pompey's Senate-house* Cūria Pompēia, in the same edifice with the Portico erected by Pompey in the Campus Martius. Here Caesar was assassinated (p. 157, l. 44); after that the Senate-house of Pompey was closed.

currō, currere, cucurrī, cursum 3, n., *run, hasten;* of motion over water or through the air *move quickly, sail, fly;* of water *run, flow, roll, spread.*

currus, -ūs, [currō], m., *chariot, car, wagon;* by metonymy, of the horses drawing a chariot, *team, span.*

cursus, -ūs, [currō], m., *a running; course, passage, way, journey, voyage; speed, race; career, progress.*

curvāmen, -inis, nom. not found, [curvō], n., *a bending; bend, curving, vaulting.*

curvātūra, -ae, [curvō], f., *a curving;* of a wheel, *rim, tire.*

curvō, -āre, -āvī, -ātum, [curvus], 1, a., *bend, curve, crook, arch.*

curvus, -a, -um, adj., *curved, crooked, bent, bending, winding, arched.*

cuspis, -idis, f., *point, pointed end, blade, spear-point;* by synecdoche, *spear, javelin;* of Neptune, *trident;* of a scorpion, *sting.*

cūstōdia, -ae, [custos], f., *a guarding; guard, watch, care, protection.*

cūstōs, -ōdis, m. and f., *guard, protector, guardian, defender; keeper, overseer, attendant;* of arrows, *quiver;* of incense, *incense-holder, incense-box.*

cutis, -is, f., *skin.*

Cyanē, -ēs, [Κυάνη], f., *Cyane*, a Sicilian nymph, changed into a spring near Syracuse for protesting to Pluto against his carrying off of Proserpine. See N. to p. 128, l. 25.

Cȳclades, -um, [Κυκλάδες], f., *Cyclades*, an extensive group of islands in the Aegean Sea, east of the Peloponnesus.

Cyclōps, -ōpis, [Κύκλωψ, *round-eye*], m., *Cyclops*, one of the fabulous one-eyed giants of Sicily, said to have forged thunderbolts for Zeus. Cf. p. 24.

cycnus, -ī, [κύκνος], m, *swan.*

Cyllēnē, -ēs and -ae, [Κυλλήνη], f., *Cyllene*, a high mountain in the northeast part of Arcadia, sacred to Hermes, or Mercury, who was said to have been born there.

Cynthia, -ae, [Κύνθος], f., the goddess of Mt. Cynthus, *Diana.*

Cynthus, -ī, [Κύνθος], m., *Cynthus*, a mountain in the island of Delos; birth-place of Apollo and Diana, and favorite resort of Leto (Latona).

Cytherēa, -ae, [Κύθηρα], f., *Cytherea, Venus*, so named from Cythēra, an island in the Aegean sea south of Laconia, which was celebrated for the worship of Venus.

cytisus, -ī, [κύτισος], m. and f., *clover.*

D.

Daedalus, -ī, [Δαίδαλος], m., *Daedalus*, a mythical craftsman of Athens, to whom is ascribed the earliest development of the mechanic arts, as well as the arts of sculpture and painting. He was said to have invented the axe, the saw, the auger, the plumb-line, and glue, as also masts and sail-yards for ships. Many monuments of his skill as architect and sculptor were pointed out in different parts of Greece, southern Italy, Sicily, and the islands of the Aegean. He was also the father of Icarus; cf. N. to p. 138, l. 1.

Damasichthōn, -onis, [Δαμασίχθων, *earth-subduer*], m., *Damasichthon*, one of the sons of Amphion and Niobe.

damnōsus, -a, -um, [damnum], adj., *full of hurt, hurtful, destructive, damaging, injurious.*

damnum, -ī, n., *hurt, loss, damage, injury, misfortune.* in mea damna, *to what I have lost.*

daps, dapis, [cf. δαπάνη], f., *feast* in celebration of religious rites, *sacrificial meal;* in general, *feast, meal, banquet;* by metonymy, *viands, victuals.*

Dardanius, -a, -um, [Dardanus], adj., *Dardanian, of Dardanus*, a son of Jupiter, founder of Dar-

dania in Troas, and mythical ancestor of the line of Trojan kings; hence *Trojan, of Troy.*

dē, prep. with abl., denoting separation, *from;* of place and motion, *from, away from, out of;* of time, *away from, after, during, in the course of, in;* of source, *of, from, out of, proceeding from, sprung from;* of the whole, partitively, *of, out of, from among;* of material, *made of, out of, from;* of cause, *on account of, for, through, by;* of relation, *concerning, about, in respect to, in the matter of.*

dea, -ae, dat. and abl. pl. **deābus**, [deus], f., *goddess.*

dēbeō, dēbēre, dēbuī, dēbitum, [for dēhibeō, dē + habeō], 2, a., *withhold, keep back; owe, be indebted, be in debt to, be under obligations; ought, must, should; owe* by fate, *be bound, be destined, be decreed.*

dēbitus, -a, -um, [dēbeō], adj., *due, appropriate, fitting, becoming, meet; doomed, fated.*

dēcerpō, -cerpere, -cerpsī, dēcerptum, [dē + carpō], 3, a., *pluck off, break off, pluck, gather.*

decet, decēre, decuit, 2, impers., n. and a., *be becoming, be meet, be fitting, be proper;* with acc. as obj., *befit, be seemly for, be becoming to, be appropriate to.*

dēcidō, -cidere, -cidī, ——, [dē + cadō], 3, n., *fall down, fall away; fall dead, perish.*

dēcipiō, -cipere, -cēpī, -ceptum, [dē + capiō], 3, a., *ensnare, beguile, deceive, delude, cheat, mislead.*

dēclīnō, -āre, -āvī, -ātum, 1, a. and n., *turn aside, bend, turn away; turn from, avoid, shun; deviate, digress.*

dēclīvis, -e, [dē + clīvus], adj. *sloping, slanting downwards, in clining.* As subst., dēclīve, -is n., *declivity, slope.* per dē clīve, *along the slope, down th slope.*

decor, -ōris, [decet], m., *comeli ness, grace, charm; ornament adornment; propriety, fitness.*

decōrus, -a, -um, [decor], adj., *be coming, fitting, seemly; adornea ornamented; beautiful, charming handsome; proper, suitable.*

dēcrēscō, -crēscere, -crēvī, dē crētum, [dē + crēscō], 3, n. *grow less, diminish, decrease wane, disappear;* of waters, *g down.*

dēcrētum, -ī, [dēcernō], n., *d cree, decision, resolution.*

decus, -oris, [decet], n., *grac splendor, beauty, charm; orna ment, adornment, glory, pride dignity, honor, distinction.*

dēcutiō, -cutere, -cussī, -cussum [dē + quatiō], 3, a., *shake of strike off, cast off, strike down.*

dēdūcō, -dūcere, -dūxī, -ductum [dē + dūcō], 3, a., *lead down bring down, draw out; draw off take off, remove; bring out; with draw, lead off* or *away, lead down conduct; derive, deduce;* of ship, *draw out* from the dock *draw down, launch;* of sails *take down, draw down, unfurl;* o fruit, *bend down, weigh down* th branches of a tree; of spinning *draw out, spin out* the thread.

dēfectus, -a, -um, [dēficiō], adj. *worn out, exhausted, feeble, faint.*

dēfendō, -fendere, -fendī, dēfēn sum, [dē + obsolete fendō], 3 a., *ward off, repel, keep off; de fend, guard, protect.*

dēferō, -ferre, -tulī, -lātum, [dē + ferō], irr., a., *bear away, bring*

away, bring down, take down; carry off, bear, carry; lead, conduct, drive; grant, allot, give; report, announce, state.

dēficiō, -ficere, -fēcī, -fectum, [dē + faciō], 3, n. and a., *fail, cease, be wanting, run out; faint, sink, waste away; become exhausted; forsake, abandon, desert, leave.* Part. **dēfectus**, -a, -um, *failing in, lacking, wanting in.*

dēfleō, -flēre, -flēvī, -flētum, [dē + fleō], 2, a. and n., *weep over, bewail, lament.*

dēfluō, -fluere, -fluxi, -fluxum, [dē + fluō], 3, n., *flow down; glide down, slip down; slide down,* as from a horse; *vanish, disappear, pass away;* of the hair, *fall out.*

dēfōrmis, -e, [dē + fōrma], adj., *misshapen, shapeless, deformed; unsightly, hideous.*

dēfrēnātus, -a, -um, [dē + frēnātus, from frēnō, *curb*], adj., *unbridled, unchecked.*

dēgō, dēgere, dēgī, ——, [dē + agō], 3, a., used of time, *pass, spend.*

dēiciō, -icere, -iēcī, -iectum, [dē + iaciō], 3, a., *cast down, hurl down; strike down, kill, slay, destroy; turn aside, avert; deprive of, rob;* of the eyes or face, *cast down.*

deinde, [dē + inde], adv., *from that time, thereafter, thence; afterwards, then, next; besides, still.*

dēlābor, -lābī, -lāpsus sum, [dē + lābor], 3, dep., n., *glide down, descend; come down, sink, descend, fall.*

dēlictum, -ī, [dēlinquō], n., *fault, misdoing, short-coming, offence; crime, wrong.*

dēligō, -ligere, -lēgī, -lēctum, [dē + legō], 3, a., *choose, select, pick out; separate, remove.*

Dēlius, -a, -um, [Dēlos], adj., *of Delos, Delian.* As subst., **Dēlius**, -ī, *the Delian god, Apollo.*

Dēlos, -ī, [Δῆλος], f., the island *Delos*, one of the group of Cyclades, birthplace of Apollo and Diana.

Delphī, -ōrum, [Δελφοί], m., *Delphi*, a city in Phocis, on the southern slope of Mt. Parnassus, seat of the world-renowned oracle of Apollo. Cf. N. to p. 90, l. 152.

delphīn, -īnis, acc. delphīna, or delphīnus, -ī, m., *dolphin;* as a constellation, *The Dolphin*, situated near Capricornus.

dēlūbrum, -ī, n., *shrine, sanctuary, temple.*

dēmēns, -entis, [dē + mēns], adj., *out of one's mind, demented, distracted, mad, insane; foolish, reckless, rash, blind.*

dēmissus, -a, -um, [dēmittō], adj., *sunken, low, low down; downcast, dejected; lowly, humble, retiring.* **dēmissior**, *lower* than is expedient, *too low.*

dēmittō, -mittere, -mīsī, -missum, [dē + mittō], 3, a., *send down, let down, drop, put down; cast down, plunge, thrust, strike deep; let sink, let fall.* **dēmissō crīne**, *with dishevelled hair,* as a sign of mourning.

dēmō, dēmere, dēmpsī, dēmptum, [dē + emō], 3, a., *take away, take off, remove, pluck; put away, except, make exception of.*

dēmptus, -a, -um, see **dēmō**.

dēnegō, -āre, -āvī, -ātum, [dē + negō], 1, a., *deny, say no; refuse, reject.*

dēnique, adv., *at last, at length, finally; in a word, in short, briefly; in fine, at least.*

dēns, dentis, [for edēns, from edō, *eat*], m., *tooth;* of an elephant, *tusk;* of tools, plows, forks, etc., *tooth, point, tine, prong;* of an anchor, *fluke.*

dēnsus, -a, -um, adj., *compact, dense, crowded, thick, close, full.*

dēpendeō, -ēre, ——, ——, [dē + pendeō, *hang*], 2, n., *hang from, hang down from, hang down; be dependent on, depend, be derived from.*

dēpereō, -īre, -iī, ——, [dē + pereō], irr , n., *be wholly undone, be utterly lost, be lost, go to destruction, perish, die.*

dēplōrō, -āre, -āvī, -ātum, [dē + plōrō], 1, n. and a., *weep bitterly, wail, lament, complain; bewail, deplore; abandon, give up for lost.*

dēpōnō, -pōnere, -posuī, dēpositum, [dē + pōnō], 3, a., *lay down, set down, set, place;* of plants, *set out; lay aside, put off, put one side, commit, intrust; despair of, give up, resign.* dēpōnere sitim, *to quench thirst.*

dēpopulor, -ārī, -ātus sum, [dē + populor], 1, dep., *lay waste, destroy, pillage, plunder, waste.*

dēposcō, -poscere, -poposcī, ——, [dē + poscō], 3, a., *demand, request earnestly, call for; demand* for punishment.

dēpositum, -ī, [dēpōnō], n., *deposit, trust.*

dēprecor, -ārī, -ātus sum, [dē + precor], 1, dep., *pray to avert, pray to be delivered from, seek to avoid; plead with, intercede for.*

dēprēndō, -prēndere, -prēndī, -prēnsum, [for dēprehendō], 3, a., *take away; seize upon, se catch, capture; overtake, take surprise, surprise;* of mental tion, *comprehend, discern, un stand.*

dērigēscō, -rigēscere, -riguī, — [dē + rigēscō, *grow stiff*], 3, in n., *grow rigid, become stiff.*

dēscendō, -scendere, -scen -scēnsum, [dē + scandō], 3, *come down from, go down, scend;* of an army, *march do* of a weapon, *sink down* i *penetrate* into; of lowering humbling one's self in reg to character or station, *stoop yield, have recourse to.*

dēsecō, -cāre, -cuī, -ctum, [secō], 1, a., *cut off, cut away,* grass, *cut, mow.*

dēserō, -serere, -seruī, -sert [dē + serō, *join*], 3, a., *leave, sake, desert, abandon.*

dēsertus, -a, -um, [dēserō], a *deserted, solitary, lonely, ert, waste.* As subst., dēse -ōrum, n., pl., *waste pl wastes.*

dēsīderō, -āre, -āvī, -ātum, 1 *long for, wish for; ask, dem require, expect; feel the want miss, lack, need.*

dēsiliō, -silīre, -siluī, -sult [dē + saliō, *leap*], 4, n., *down;* from a ship, *jump leap overboard;* from a ho *dismount.*

dēsinō, -sinere, dēsiī, dēsitu [dē + sinō], 3, a. and n., *le off, cease, quit, desist; stop, e come to an end.*

dēsistō, -sistere, -stitī, -stitu [dē + sistō], 3, n., *leave off, ce stop, desist.*

dēsōlō, -āre, -āvī, -ātum, [sōlus], 1, a., *make solitary, sake, abandon, desert.*

ēstituō, -stituere, -stituī, dēstitūtum, [dē + statuō], 3, a., *set down, put away; put aside, leave alone, desert, abandon, forsake, fail.*

ēstringō, -stringere, -strīnxī, -strictum, [dē + stringō], 3, a., *strip off;* of a sword, *unsheathe, draw; touch gently, graze, skim; censure, satirize.*

ēsuētus, -a, -um, [dēsuēscō], adj., *disused, out of use, unused; unfamiliar, unwonted, strange.*

ēsum, -esse, -fuī, [dē + sum], irr., n., *be away, be absent, be wanting, be lacking, be missing, fail; be neglectful, be not at hand, be at fault.*

ēterior, -ius, [dē + -ter and -ior, comparative endings], adj. in comp. degree, sup. dēterrimus, *lower, worse, more degraded.*

ētonō, -āre, -uī, ——, [dē + tonō, *thunder*], 1, n., *thunder.*

ētrahō, -trahere, -trāxī, dētrāctum, [dē + trahō], 3, a., *draw off, pull down, pull off; take from, take away; remove, deprive, rob.*

eucaliōn, -ōnis, [Δευκαλίων], m., *Deucalion*, son of Prometheus, husband of Pyrrha. At the time of the flood, according to our poet, Deucalion and Pyrrha alone were saved, having floated in a skiff which, as the waters subsided, came to land on Mt. Parnassus.

eus, -ī, m., *god, deity, divinity.*

ēvertor, dēvertī, dēversus sum, [dē + vertō], 3, dep., *turn away, turn aside, turn to; devote one's self* to, *resort* to.

ēvoveō, -vovēre, -vōvī, -vōtum, [dē + voveō], 2, a., *vow, offer, devote; curse, heap curses on, heap imprecations on.*

dexter, -tera or -tra, -terum or -trum, comp. dexterior, sup. dextimus, [cf. δεξιός], adj., *right, on the right; skilful, clever; of good omen, favorable, opportune.* dextra pars, or simply dextra (sc. pars), *the right side,* used often of direction and place.

dextra, -ae, [properly dextra or dextera manus], f., *right hand, hand.*

Dīa, -ae, [Δῖα], f., *Dīa*, an older name of the island Naxos.

dīco, dīcere, dīxī, dictum, 3, a. and n., *say, speak, tell, mention, relate, declare, affirm; sing, recite; name, call; appoint, fix upon, settle.*

dictum, -ī, [dīcō], n., lit. *something said; a saying, word, remark, assertion; maxim, proverb, precept; prediction, prophecy; bidding, order, direction, command.*

Dictys, -yos, [Δίκτυς], m., *Dictys*, one of the crew that seized the god Bacchus, and were changed into dolphins.

dīdūcō, -dūcere, -dūxī, -ductum, [dī-, *apart,* + dūcō], 3, a., *draw apart, part, separate, sunder, divide; disperse, scatter.*

diēs, diēī, m. and f., f. usually of a period of time, *day, daylight; time, space of time, interval, period.*

difficilis, -e, [dis- + facilis], adj., *hard, difficult, laborious; hard to get along with, morose, surly, hard to please.*

diffīdō, -fīdere, -fīsus sum, [dis- + fīdō, *trust*], 3, n., *distrust, lack confidence in, be distrustful of; despair.*

diffugiō, -fugere, -fūgī, ——, [dis- + fugiō], 3, n., *flee apart, flee, disperse, scatter.*

diffundō, -fundere, -fūdī, -fūsum, [dis- + fundō], 3, a., *spread out* by pouring, *pour out, scatter, extend; diffuse, spread; cheer up, gladden.*

dīgerō, -gerere, -gessī, -gestum, [dī- + gerō], 3, a., *force apart, separate, divide, distribute; set in order, arrange.*

digitus, -ī, m., *finger; toe.*

dīgnor, -ārī, -ātus sum, [dīgnus], 1, dep., a., *deem worthy, think fit, honor, deign.*

dīgnus, -a, -um, adj., *worthy, deserving, suitable, fit, becoming, proper.*

dīgredior, -gredī, -gressus sum, [dī- + gradior], 3, dep., n., *go apart, go off, go away, depart; separate, part; go aside, digress.*

dīligō, -ligere, -lēxī, -lēctum, [dī- + legō], 3, a., *select out, single out; choose* above all others, *esteem, prize; love.*

dīluvium, -ī, [dīluō, *drench*], n., *flood, deluge.*

dīmidius, -a, -um, [dī- + medius], adj., *half, one half.*

dīmittō, -mittere, dīmīsī, dīmissum, [dī- + mittō], 3, a., *send in different directions, send out, send away, send forth; dismiss, let go, discharge, release; forsake, leave, renounce, abandon.*

dīmoveō, -movēre, -mōvī, dīmōtum, [dī- + moveō], 2, a., *put asunder, separate, part, divide; disperse, scatter.*

Diomēdēus, -a, -um, [Diomēdēs], adj., *of Diomēdēs*, a famous Grecian hero in the war about Troy; son of Tȳdeus, and sometimes called Tȳdīdēs.

Dircē, -ēs, [Δίρκη], f., *Dirce*, a spring on Mt. Cithaeron, in Boeotia; so named from Dirce, the tormentor of Antiope (see p. 37), whose body was said to have been thrown into the spring, or, as some say, transformed into it.

dīrēctus, -a, -um, [dīrigō], straight, direct; straightforward, simple, plain.

dīrigō, -rigere, -rēxī, -rēctum, [dī- + regō], 3, a, *scatter; in a straight line, make straight, arrange.*

dirimō, -imere, -ēmī, -ēmptum, [dis- + emō, *take*], 3, a., *take apart, divide, separate, part; break off, put off, delay; adjust, settle, reconcile, put an end to, end.*

dīripiō, -ripere, -ripuī, -reptum, [dī- + rapiō], 3, a., *tear asunder, tear in pieces; lay waste, pillage, ravage; tear off, tear from,* skin from a wild animal.

dīrus, -a, -um, adj., *of ill omen, ominous, portentous; fearful, awful, dreadful, direful, horrible, fierce, relentless, cruel.*

dīs, dītis, n. dīte, comp. dītior, sup. dītissimus, [= dīves], *rich, wealthy, opulent; rich, abounding* in.

Dīs, Dītis, m., *Dis*, also called *Pluto*, god of the Underworld.

dis- or **dī-**, inseparable prefix used only as a prefix with other words; it adds the force of *apart, asunder; between, among; not, un-; utterly, entirely.*

discēdō, -cēdere, -cessī, -cessum, [dis- + cēdō], 3, n., *go apart, withdraw; go away, depart, leave, retire; be left, remain.*

discessus, -ūs, [discēdō], m., *parting, separation; a going away, departure, withdrawal, removal.*

discidium, -ī, [discindō], *parting, separation; dissension, discord.*

discipulus, -ī, [discō], m., *learner, pupil, follower, disciple.*

discō, discere, didicī, ——, 3, a., *learn, learn to know; become acquainted with, learn how.*

discordia, -ae, [discors], f., *disunion, dissension, disagreement; difference, variance, discord.*

discors, -cordis, [dis- + cor], adj., *discordant, not agreeing, incongruous, inharmonious, at variance; contradictory, inconsistent; different, discordant.*

discrīmen, -inis, [discernō], n., *intervening space, interval; separation, division; distinction, difference; test, discrimination; turning-point, decisive moment, peril, crisis.*

discus, -ī, [δίσκος], m., *quoit.*

discutiō, -cutere, -cussī, discussum, [dis- + quatiō], 3, a., *strike asunder, dash to pieces, shatter; dispel, break up, scatter, remove, destroy.*

disiciō, -icere, -iēcī, -iectum, [dis- + iaciō], 3, a., *drive asunder, disperse, scatter; dash to pieces, destroy.*

dispār, -aris, [dis- + pār], adj., *unequal, unmatched, unlike; dissimilar.*

dispēnsō, -āre, -āvī, -ātum, [dis- + pēnsō], 1, a., *disburse, distribute, share, allot.*

dispōnō, -pōnere, -pōsuī, dispositum, [dis- + pōnō], 3, a., *set in order, arrange; adjust, dispose, distribute.*

dissaepiō, -saepere, -saepsī, saeptum, [dis- + saepiō, *hedge in*], 3, a., *separate, divide, set apart.*

dissiliō, -silīre, -siluī, ——, [dis- + saliō], 4, n., *spring apart, leap apart, spring asunder, break open, split.*

dissimilis, -e, [dis- + similis], adj., *unlike, different, dissimilar.*

dissociō, -āre, -āvī, -ātum, [dis- + sociō], 1, a., *disunite, separate; set at variance, estrange.*

dissuādeō, -suādēre, -suāsī, dissuāsum, [dis- + suādeō], 2, a., *advise against, dissuade, oppose* by argument.

dīstāns, -antis, [dīstō], adj., *remote, far apart; separated, at a distance.*

distendō, -tendere, -tendī, distentum, [dis- + tendō], 3, a., *stretch out, extend; stretch over, distend.*

dīstinguō, -tinguere, -tīnxī, -tīnctum, [dī- + stinguō, *quench*], 3, a., *divide, separate; discriminate, distinguish, contrast; set off, mark off, make conspicuous, adorn.*

dīstō, -stāre, ——, ——, [dī- + stō], 1, n., *stand apart, be distant, be separated; differ, be unlike, be different.*

diū, comp. diūtius, sup. diūtissimē, [cf. diēs], adv., *for a long time, a long time, long, too long.* quam diū, *as long as.*

diurnus, -a, -um, [diēs], adj., *of the day, by day; of each day, daily.* currūs diurnī, poetic pl., *the car of day*, i. e. *the chariot of the sun.*

diuturnus, -a, -um, [diū], adj., *of long duration, long, lasting, prolonged; long-lived.*

dīva, -ae, [dīvus], f., *goddess.*

dīvello, -vellere, -vellī, -vulsum or -volsum, [dī- + vellō], 3, a., *rend asunder, tear apart, tear in pieces; separate, remove, destroy.*

dīversus, -a, -um, [dīvertō], adj., *opposite, contrary, conflicting; separate, apart, remote, far distant; in different directions, in different parts, different, diverse.*

dīves, -itis, adj., *rich, wealthy, opulent; costly, expensive, sumptuous; abundant, plentiful, fertile, fruitful.*

dīvidō, dīvidere, dīvīsī, dīvīsum, 3, a., *divide, part, separate; apportion, distribute.*

dīvīnus, -a, -um, [dīvus], adj., *of a god, of a divinity, god-like, divine; heavenly, sacred, religious; inspired* by divine influence, *prophetic.*

dīvitiae, -ārum, [dīves], f., pl., *riches, wealth, treasures.*

dīvus, -ī, gen. pl. usually **dīvum** or **dīvom**, [dīvus], n., *god, deity, divinity.*

dō, dare, dedī, datum, 1, a., *give, grant, present, confer, bestow, offer; surrender, give up, yield, concede; resign, betray, abandon; spare, forgive; place, put, cause, produce, inflict; excite, awaken; announce, report; undergo, suffer.*

doceō, docēre, docuī, doctum, 2, a., *teach, instruct, inform, train; explain, show, set forth, tell.*

doctrīna, -ae, [doceō], f., *teaching, instruction; learning, science.*

doctus, -a, -um, [doceō], adj., *trained, learned, taught, experienced; skilled, skilful, wise, sage.*

documentum, -ī, [doceō], n., *example, instance, pattern; evidence, proof.*

doleō, -ēre, -uī, ——, 2, a. and n., *suffer, be in pain, feel pain; grieve, lament, be afflicted, be in affliction; cause pain, hurt.*

dōlium, -ī, n., *jar*, especially *wide-mouthed jar.*

dolor, -ōris, [doleō,] m., *pain, suffering, ache, smart; grief, distress, sorrow, anguish, woe; anger, resentment, wrath, indignation.*

dolus, -ī, [cf. δόλος], m., *artifice, device; fraud, malice, wrong, guile, deceit, craft.*

domina, -ae, [dominus], f., *mistress, lady.*

dominor, -ārī, -ātus sum, [dominus], 1, dep., n., *be lord, be master, have dominion; rule, reign, govern, be supreme.*

dominus, -ī, m , *master, lord, possessor, owner; ruler, chief, despot.*

domō, -āre, -uī, -itum, 1, a., *tame, break in, train; master, subdue, overcome, vanquish, conquer, reduce; soften* by cooking.

domus, -ūs, loc. domī, f., *house, dwelling, abode, home.; household, family.* **domī**, *at home.*

dōnec, [for dōnicum, *until*], adv., *as long as, while; until, till; length, till.*

dōnō, -āre, -āvī, -ātum, [dōnum], 1, a., *give, present, grant* as a gift, *forgive, pardon.*

dōnum, -ī, [dō], n., *gift, present*, of an offering to a deity, *offering, sacrifice.*

Dōris, -idis, acc. **Dōrida**, f., *Doris*, a sea-goddess, daughter of Oceanus and Tethys, wife of Nereus and mother of the Nereids.

dōs, dōtis, [dō], f., *marriage portion, dower, dowry; wedding present;* in general, *endowment, advantage.*

dōtālis, -e, [dōs], adj., *of a dowry, dotal; given as a marriage-portion, given as a wedding-present;* usually generally of a dower settled upon the bride by her father, but sometimes of a gift by the husband.

dracō, -ōnis, [δράκων], m., *dragon, serpent, dragon;* as a constellation, **Dracō**, -ōnis, *Draco, Dragon*, lying between the Great and the Little Bear.

ubitābilis, -e, [dubitō], adj., *doubtful, open to doubt, open to question.*

ubitō, -āre, -āvī, -ātum, [dubius], 1, a. and n., *doubt, call in question, question; be uncertain, waver; deliberate, consider; hesitate, delay.*

ubius, -a, -um, adj., *doubtful, wavering, uncertain, undecided, dubious; precarious, critical.* **in dubiō**, *in doubt, in uncertainty.* **nōn dubium est quīn**, *there is no doubt that.*

ūcō, dūcere, dūxī, ductum, 3, a., *lead, guide, conduct, direct; lead forth, draw forth; derive, deduce; calculate, consider, compute, regard;* of a sword, *draw;* of oars, *row, ply;* of a plow, *drag;* of wool, *spin;* of reins, *govern, control.* **dūcere gȳrōs**, of a bird, *to make circles* in the air, *to wheel about in circles.*

ulcis, -e, adj., *sweet; agreeable, pleasant, charming, delightful; dear, kind.*

lum, conj., *while, whilst, all the time that, as long as, until, till, to the time when; provided that, if only.*

lummodo, [dum + modo], conj., *provided that, if only, if so be that.*

luo, -ae, -o, num. adj., *two, the two.*

uplicō, -āre, -āvī, -ātum, [duplex], 1, a., *double; enlarge, increase; double together, bend together, double up.*

ūritia, -ae, [dūrus], f., *hardness, rigor; harshness, austerity, lack of feeling.*

ūritiēs, -ēī, = dūritia.

ūrō, -āre, -āvī, -ātum, [dūrus], 1, a. and n., *make hard, harden, make solid, solidify; subdue, bear; hold out, last, continue, remain.*

dūrus, -a, -um, adj., *hard; rough, rude; vigorous, sturdy; unfeeling, pitiless, stern, cruel, inexorable; hard to bear, toilsome, burdensome, oppressive, distressing.*

dux, ducis, [dūcō], m. and f., *leader, guide; master, counsellor; commander, ruler, head, chief, leading man.*

E.

ebenus, -ī, [ἔβενος], f., *ebony;* by metonymy, *bedstead of ebony, ebony couch.*

ebur, -oris, n., *ivory;* by metonymy, *scabbard of ivory, ivory scabbard; statue of ivory, ivory statue.*

eburnus, -a, -um, [ebur], adj., *of ivory, made of ivory, ivory.*

ecce, interj., *behold! look! see there! lo! see here! here!*

Echīōn, -onis, [Ἐχίων, *Serpentman*], m., *Echīon*, one of the race that sprung from the dragon's teeth sown by Cadmus.

ē, see **ex**.

edāx, -ācis, [edō], adj., *voracious, consuming, devouring, destructive.*

ēdiscō, -discere, -didicī, ——, [ē + discō], 3, a, *learn thoroughly, learn by heart, commit to memory, learn, study.*

edō, edere or ēsse, ēdī, ēsum, [cf. ἔδω, *eat*], 3, a., *eat; eat up, devour, consume, destroy.*

ēdō, ēdere, ēdidī, ēditum, [ē + dō], 3, a., *give out, put forth; bring forth, beget, produce; relate, tell, utter, publish, declare, give account of.*

ēdūcō, -dūcere, -dūxī, -ductum, [ē + dūcō], 3, a., *lead forth, lead out; draw out, draw forth; bring up, rear, bring forth;* of the stage-curtain of a theatre, *draw up.*

efferō, efferre, extulī, ēlātum, [ex + ferō], irr., a., *carry forth, bring out, remove; carry out* for burial, *bear* to the grave; *bring forth, bear, produce; lift up, raise out of; set forth, spread abroad, publish, proclaim;* pass., of emotions, *be carried away, be puffed up, be inspired, be inflated.*

effervēscō, -ere, efferbuī, ——, [ex + fervēscō], 3, inch., n., *boil up, boil over; ferment, effervesce;* of stars, *light up, glow, shine.*

efficiō, -ficere, -fēcī, -fectum, [ex + faciō], 3, a., *bring about, bring to pass, cause, accomplish, make; produce, yield, bear; make out, show, prove.*

effigiēs, -ēī, [cf. effingō], f., *copy, counterpart, image, likeness, figure.*

efflō, -flāre, -flāvī, -flātum, [ex + flō], 1, a., *breathe out, blow forth, breathe forth, exhale.*

effluō, -fluere, -fluxī, ——, [ex + fluō], 3, n. and a., *flow out, run out, flow forth, escape, slip from; pass away, disappear, vanish.*

effodiō, -fodere, -fōdī, -fossum, [ex + fodiō], 3, a., *dig out, dig up, excavate, mine.*

effugiō, -fugere, -fūgī, ——, [ex + fugiō], 3, n. and a., *flee away, slip out of; flee from, avoid, shun, escape, get away.*

effulgeō, -fulgēre, -fulsī, ——, [ex + fulgeō], 2, n., *shine forth, gleam forth, flash forth, flash out.*

effundō, -fundere, -fūdī, -fūsum, [ex + fundō], 3, a., *pour out, pour forth, spread abroad, shed; send forth, cast out, drive out throw down, lavish, waste, exhaust, empty; utter, vent; let go give up, abandon.*

effūsus, -a, -um, [effundō], adj. *far spread, spread out far and wide;* of hair or mane, *dishevelled flowing, flying in the wind.*

egēns, -entis, [egeō], adj., *needy lacking, in want, destitute of.*

egeō, -ēre, -uī, ——, 2, n., *be in want, be lacking, need, lack, want be without, be destitute of.*

ego, meī, pl. **nōs**, **nostrūm** and nostrī, [cf. ἐγώ], pers. pron., *I.*

ēgredior, ēgredī, ēgressus sum [ē + gradior], 3, dep., n., *go out, go forth, come forth; go up mount, ascend, climb;* of an army *march out;* from a ship, *disembark, land.*

eī, dat. of is.

ei, interj., *oh! alas! ah!*

ēiaculor, -ārī, -ātus sum, [ē + iaculor], 1, dep., a., *shoot forth hurl out;* of water, *spurt forth.*

ēiciō, -icere, -iēcī, -iectum, [ē + iaciō], 3, a., *cast out, cast forth hurl forth, thrust out, drive away expel; cast up, throw up; strand wreck.*

ēlātus, -a, -um, [efferō], adj. *elated, puffed up, exalted, lofty.*

elementum, -ī, n., *simple substance, first principle, element* pl. often *rudiments, origin, beginning.*

Ēlēus, -a, -um, [Ēlis], adj., *of Elis, Elean.*

Ēlis, -idis, [*Ἦλις], f., *Elis,* a country in the northwestern part of the Peloponnesus.

ēlūdō, ēlūdere, ēlūsī, ēlūsum, [ē + lūdō], 3, n. and a., *quit playing; parry, avoid, evade, elude, escape; delude, deceive, trifle with, make sport of.*

ēluō, ēluere, ēluī, ēlūtum, [ē + luō], 3, a., *wash off, cleanse* by washing; *remove* by washing, *wash away, get rid of.*

Ēlysium, -ī, [Ἠλύσιον], n., *Elysium*, the place in the Underworld set apart for the good; the abode of the blest.

Ēlysius, -a, -um, [Ēlysium], adj., *of Elysium, Elysian.*

ēmergō, -ere, ēmersī, ēmersum, [ē + mergō], 3, a. and n., *bring to light, raise up; come forth, come up* out of, *emerge, rise up,* as from water; *free one's self, get clear, escape.*

ēmicō, -āre, -uī, -ātum, [ē + micō], 1, n., *leap up, spring forth, break forth; stand forth, be conspicuous.*

ēminus [ē + manus], adv., *beyond reach* of hand or sword, *at a distance, from a distance, afar off.*

ēmittō, ēmittere, ēmīsī, ēmissum, [ē + mittō], 3, a., *send forth, send out; cast forth, hurl, discharge; cast out, dismiss; send out, publish; set free, let go, let slip; utter, give utterance to.*

ēn, interj., *lo! behold! see! come! here!*

enim, causal conj., postpositive, *for, because, in fact, indeed, of course, really, certainly, no doubt, to be sure.*

ēnītor, ēnītī, ēnīxus or ēnīsus sum, [ē + nītor], 3, dep., n. and a., *struggle upwards, ascend, mount; bring forth, bear; exert one's self, strive, make an effort.*

Ennius, -ī, m., *Quintus Ennius*, the most eminent among the early Roman poets; born at Rudiae, in Calabria, B. C. 239, died at Rome, 169 B. C. He wrote epic, dramatic, and miscellaneous poetry, none of which is now extant except in fragments. His *Annales*, treating of the history of Rome from the beginning to his own times, was the first Latin poem in hexameter verse.

ēnsis, -is, m., *sword, two-edged sword.*

ēnumerō, -āre, -āvī, -ātum, [ē + numerō], 1, a., *count out, enumerate; recite, relate* at length, *detail, describe.*

eō, īre, īvī or iī, itum, irr., n., *go, come; go forth, depart; move on, sail, fly, march, advance, enter; go over* into, *be transformed* into; *adopt, follow, concur in; pass, fare, prosper, turn out.*

eō, [cf. is], adv., *there, in that place; for that reason, on that account; to that place, thither; to that degree, so far.*

eōdem, [idem], adv., *in the same place; to the same place, thither, to the same point, to the same purpose; thereto, besides.*

Ēōs, [Ἠώς], f., *Dawn, Aurōra.*

Eōus or **Ēōus**, -a, -um, [Ēōs], adj., *of the dawn; of the east, eastern.*

Eōus, -ī, [Ἑῷος], *Eōus*, one of the horses of the sun.

Ephyrē, -ēs, [Ἐφύρη], f., *Ephyrē*, early name for *Corinth;* so named from *Ephyrē*, a sea-nymph, daughter of Oceanus.

Epimēthis, -idis, [Ἐπιμηθίς], patr., f., *daughter of Epimetheus*, i. e. *Pyrrha*, wife of Deucalion. Epimētheus, *Afterthought*, was a Titan, brother of Promētheus.

Epōpeus, -eī, [Ἐπωπεύς], m., *Epōpeus*, a mariner in the crew with Acoetes.

epulae, -ārum, f., pl., *viands, food, dishes; feast, banquet.*

epulum, -ī, n., *banquet, feast.*

equa, -ae, [equus], f., *mare.*

equidem, [interj. e + quidem], adv., *indeed, truly, certainly, at all events, at least, surely; for my part, in my case; by all means, of course, to be sure.*

equus, -ī, m., *horse, steed;* pl., by metonymy sometimes *chariot, car.*

Erebus, -ī, [Ἔρεβος], m., *Erebus,* god of darkness, *the Underworld.*

ērēctus, -a, -um, [ērigō], adj., *upright, directed upwards, high; lofty, noble; arrogant, haughty; intent, eager, on the alert.*

ergō, adv., *therefore, then, accordingly;* followed by gen., *on account of, because of, for the sake of.*

Ēridanus, -ī, [Ἠριδανός], m, *Eridanus,* a mythical river in the west, usually identified with the Po.

ērigō, ērigere, ērēxī, ērēctum, [ē + regō], 3, a., *raise up, set up, erect, elevate; stir up, arouse, animate, cheer, encourage.*

Erīnys, -yos, [Ἐρινύς], f., *Erinys,* a goddess of vengeance, one of the *Erinyes* or *Furies.*

ēripiō, ēripere, ēripuī, ēreptum, [ē + rapiō], 3, a., *snatch away, tear away, take away; rescue, save, deliver, set free.*

errō, -āre, -āvī, -ātum, 1, n. and a., *wander, go astray, roam about, stray at random; wander about, roam; be in error, err, go wrong, go astray, mistake.*

error, -ōris, [errō], m., *a wandering, straying, missing the way; maze, intricacy; doubt, uncertainty; a going wrong, mistake, error, delusion;* personified, *Error, Delusion.*

ērudiō, -īre, -īvī, -ītum, [ē + rudiō], 4, a., *teach, instruct, educate; give instruction in, instruct in.*

ēruō, -ere, -uī, -utum, [ē + ruō], 3, a., *tear out, cast forth, root out, dig out; destroy utterly; draw out, bring out.*

ēsca, -ae, [edō], f., *food, viands; meat, bait.*

et, adv. and conj.:

(1) As adv., *also, too, besides, moreover, even.*

(2) As conj., *and;* after idem, *as.* et — et, *both — and, as well — as, on the one hand — on the other.* et — neque, *both — and not.* neque — et, *both not — and.*

etiam [et + iam], adv. and conj., *and also, and furthermore, now too, even yet, also, even, likewise; certainly, by all means.* etiam nunc, *yet, still, even now, even till now.*

etsī, [et + sī], conj., *although, though, even if, and yet.*

Eumenides, -um, [Εὐμενίδες], f., pl., *Eumenides, the Furies,* named Eumenides (= 'the well-disposed goddesses') by the Greeks, to avoid using a word of ill omen.

Eumolpus, -ī, [Εὔμολπος, *good singer*], m., *Eumolpus,* a mythical bard of Thracian origin, who was said to have come to Attica, and to have founded the Eleusinian mysteries, having been instructed in these and other sacred rites by the gods.

Euphorbus, -ī, [Εὔφορβος], m., *Euphorbus,* son of Panthus. He was one of the bravest of the Trojan heroes, and was the first to wound Patroclus; but was himself slain by Menelaus, who hung up his shield as a votive

offering in the temple of Juno at Argos.

Eurōpa, -ae, and **Eurōpē**, -ēs, [Εὐρώπη], f., *Eurōpa*, daughter of the Phoenician king Agenor; the continent of Europe was named after her. Cf. N. to p. 108, l. 2.

Eurōtās, -ae, [Εὐρώτας, *the Well-flowing*], m., *Eurōtās*, a river in Laconia, which flows southward through the whole length of the Spartan plain, emptying into the Laconic Gulf.

Eurus, -ī, [εὖρος], m., *South-east Wind, East Wind.*

Eurydicē, -ēs, [Εὐρυδίκη], f., *Eurydice*, bride of Orpheus, whom he sought to bring out from the Underworld.

ēvādō, ēvādere, ēvāsī, ēvāsum, [ē + vādō], 3, n. and a., *come forth, come out from, go out from, get away, escape; pass, traverse; come out, turn out, prove to be, result.*

ēvānēscō, -scere, ēvanuī, ——, [ē + vānēscō], 3, n., *vanish, disappear; pass away, perish, be forgotten.*

ēvehō, ēvehere, ēvexī, ēvectum, [ē + vehō], 3, a., *carry out, bring out, bear forth, carry forth, spread abroad; lift up, elevate;* pass., *be borne forth, be borne on, proceed, drift on, sail.*

ēvertō, ēvertere, ēvertī, ēversum, [ē + vertō], 3, a , *overturn, overthrow, upturn, turn upside down, upset; throw down, hurl down, ruin, destroy.*

ēvītābilis, -e, [ēvītō], adj., *that can be avoided, avoidable, to be avoided.*

ēvocō, -āre, -āvī, -ātum, [ē + vocō], 1, a., *call forth, summon; bring out, stir, raise.*

ēvolō, -āre, -āvī, -ātum, [ē + volō], 1, n., *fly forth, fly away; rush forth, flee, escape.*

ēvolvō, -volvere, -volvī, ēvolūtum, [ē + volvō], 3, a., *roll out, roll forth; unfold, unroll; reveal, disclose, make clear; produce, evolve, develop.*

ex, sometimes before consonants **ē**, prep., with abl. only, *out of, out from;* of place, *from, out of, down from;* of time, *from, since, after;* of source and material, *from, of;* of partition, *of, out of, from among;* of transition, *from, out of;* of cause, *from, by reason of, by, in consequence of;* of measure and correspondence, *according to, with, in, by, on.*

exāctus, -a, -um, [exigō], adj., *precise, accurate, sharply defined, clearly defined.*

exāmen, -inis, [exigō], n., *multitude, swarm.*

exanimis, -e, [ex + anima], adj., *lifeless, dead; breathless, dismayed, terrified.*

exanimō, -āre, -āvī, -ātum, [exanimus], 1, a., *put out of breath, tire out, fatigue; deprive of life, kill; terrify, agitate, stun, shock.*

exaudiō, -īre, -īvī, -ītum, [ex + audiō], 4, a., *hear distinctly, discern; hear, heed, understand, regard, grant.*

excēdō, -cēdere, -cessī, -cessum, [ex + cēdō], 3, n. and a., *go forth, depart, withdraw, leave; go beyond, exceed, go beyond the reach of, pass beyond, pass, tower above.*

excelsus, -a, -um, [excellō, *be eminent*], adj., *elevated, high, lofty.*

excīō, -īre, -īvī, -ītum, [ex + cieō], 4, a., *summon forth; stir up, rouse, excite; disturb, frighten, terrify.*

excipiō, -cipere, -cēpī, -ceptum, [ex + capiō], 3, a., *take out, withdraw, except; take up, receive, welcome; catch, capture; ward off; follow, succeed; reply, answer.*

exclāmō, -āre, -āvī, -ātum, [ex + clāmō], 1, a. and n., *call out, cry out, exclaim.*

excūsō, -āre, -āvī, -ātum, [ex, causa], 1, a., *excuse, make excuse for, apologize for; plead as an excuse, allege as an excuse.*

excutiō, -cutere, -cussī, -cussum, [ex + quatiō], 3, a., *shake out, shake off, cast out, cast off; hurl down from, cast down from, take from, bear from, force away, wrest from.*

exemplum, -ī, [eximō, lit. *that which is taken out*], n., *specimen, sample; pattern, model, representative; warning, example, lesson, penalty, punishment; way, kind.* exemplō pārī, *in like manner.*

exeō, -īre, -iī, -itum, [ex + eō], irr., n. and a., *go out, come forth; go away, depart, withdraw; pour forth, gush forth, spring forth; rise, appear; turn out, result.*

exerceō, -cēre, -cuī, -citum, [ex + arceō], 2, a., *keep busy, keep active, keep at work; train, discipline, employ, exercise, practice, administer; disturb, plague, vex.*

exhālō, -āre, -āvī, -ātum, [ex + hālō, *breathe*], 1, a. and n., *breathe out, breathe forth, exhale.* animum exhālāre, *expire, die.*

exhibeō, -ēre, -uī, -itum, [ex + habeō], 2, a., *hold forth, show forth, display, make use of, employ.*

exhorrēscō, -rēscere, -ruī, ——, [ex + horreō], 3, inch., n. and a., *shudder at, shudder, tremble, shake.*

exhortor, -ārī, -ātus sum, [ex + hortor], 1, dep., a., *arouse, encourage, exhort.*

exigō, -igere, -ēgī, -āctum, [ex + agō], 3, a., *drive out, thrust out; force through, drive through, force, thrust, drive; exact, demand, require; complete, finish, accomplish; pass, spend; examine, consider; ascertain, discover.*

exiguus, -a, -um, [exigō], adj., *small, little, scanty; poor, mean, paltry.*

eximō, -imere, -ēmī, -ēmptum, [ex + emō], 3, a., *take out, take forth, take away, remove.*

exitiābilis, -e, [exitium], adj., *deadly, destructive, fatal.*

exitium, -iī, [exeō], n., *destruction, ruin, mischief, death; destructive agency, destructive power.*

exitus, -ūs, [exeō], m., *a going forth, departure, exit; outlet, passage; way out, end, conclusion; end of life, death; outcome, result, issue.*

exonerō, -āre, -āvī, -ātum, [ex + onerō], 1, a., *unburden, unload; relieve, free from, free.*

exorior, -īrī, exortus sum, [ex + orior], 4, dep., n., *come forth, spring up, rise, appear; begin, be produced, be caused.*

exōrō, -āre, -āvī, -ātum, [ex + ōrō], 1, a., *entreat, implore; appease, prevail upon.*

expallēscō, -lēscere, -luī, ——, [ex + pallēscō, *grow pale*], 3, n., *turn very pale, grow deathly pale.*

expediō, -īre, -īvī, -ītum, [ex, pēs], 4, a., lit. *make the foot free; set free, let loose, liberate, extricate; bring out, make ready; explain, unfold, declare; be of advantage, be expedient, be useful, be profitable.*

expellō, -pellere, -pulī, -pulsum, [ex + pellō], *drive out, thrust forth, cast forth, expel.*

experiēns, -entis, [experior], adj., *experienced, versed, industrious.* **experiēns labōrum**, *familiar with hardships, used to hardships.*

experientia, -ae, [experiēns], f., *trial, test, proof, experiment; effort, endeavor; experience.*

experior, -īrī, **expertus sum**, 4, dep., a., *try, prove, test, find out* by a test; *make trial of, undertake; undergo, experience.*

expers, -tis, [ex + pars], adj., lit. *having no part in; destitute of, devoid of, without.*

expertus, see **experior**.

expleō, -ēre, -ēvī, -ētum, [ex + pleō], 2, a., *fill up, fill full; complete, finish; satisfy, appease; discharge, perform, accomplish, do.*

explicō, -āre, -āvī and -uī, -ātum or -itum, [ex + plicō], 1, a., *unfold, unroll, unfurl; spread out, spread, exhibit, display; set in order, adjust.*

exprimō, -primere, -pressī, -pressum, [ex + premō], 3, a., *press out, press forth, force out, squeeze out; form, model; extort, wrest from; represent, copy, imitate, portray, express.*

exsanguis, -e, [ex + sanguis], adj., *bloodless, without blood; pale, wan, lifeless.*

exsequiae, -ārum, [exsequor], f., *funeral procession, obsequies.* **exsequiās īre**, *to attend a funeral, join a funeral procession.*

exserō, -ere, -uī, -tum, [ex + serō], 3, a., *put forth, thrust forth, thrust out, extend.*

exsiliō, -īre, -iluī, ——, [ex + saliō], 4, n., *spring forth, leap forth, bound out, spring out; start up, leap up.*

exsilium, -ī, [exsul], n., *banishment, exile; place of exile, retreat.*

exsistō, -sistere, -stitī, -stitum, [ex + sistō], 3, n., *come forth, come out, appear; spring up, arise, become; be manifest, be, exist.*

exspatior, -ārī, -ātus sum, [ex + spatior, *spread abroad*], 1, dep., n., *wander from the path, turn aside; spread out, extend.*

exspectō, -āre, -āvī, -ātum, [ex + spectō], 1, a. and n., *look out for, wait for, await; long for, expect; apprehend, dread.*

exspīrō, -āre, -āvī, -ātum, [ex + spīrō, *breathe*], 1, a. and n., *breathe out, breathe forth, exhale; expire, die, perish.*

exstinguō, -stinguere, -stīnxī, -stīnctum, [ex + stinguō, *quench*], 3, a., *quench, put out, extinguish; deprive of life, kill; destroy, put an end to, annihilate.*

exstō, -āre, ——, ——, [ex + stō], 1, n., *stand out, stand forth, project; rise up, rise above; appear, exist, be seen.*

exstruō, -struere, -strūxī, exstrūctum, [ex + struō, *place*], *pile up, heap up; pile full, load, heap full; raise, rear, construct.*

exsul, -ulis, m. and f., *exile, outlaw, wanderer.*

exsultō, -āre, -āvī, -ātum, [freq. of exsiliō], 1, n., *leap up, jump up, bound up; revel, vaunt, exult, rejoice greatly.*

exsurgō, -surgere, -surrēxī, ——, [ex + surgō, *rise*], 3, n., *rise up, rise, get up.*

exta, -ōrum, n., pl., *vitals,* the chief internal organs of a creature, as heart, lungs, liver; considered of especial significance in divination.

extemplō [for ex + tempulō, from tempus], adv., *immediately, directly, forthwith, without delay.*

extendō, -tendere, -tendī, extentum or **-tēnsum**, [ex + tendō], 3, a., *stretch forth, stretch out, extend, enlarge, lengthen; prolong, continue.*

externus, -a, -um, [exter, comp. from ex], adj., *outward, external, foreign, strange.* As subst., **externus, -ī**, m., *stranger, foreigner.*

exterreō, -ēre, -uī, -itum, [ex + terreō], 2, a., *frighten exceedingly, strike with terror, terrify, alarm.*

extimus, -a, -um, [sup. from exter, *outward*], adj., *outermost, most distant.* As subst., **extima, -ōrum**, n., pl, *outermost parts.*

extrēmum [extrēmus], adv., *at last, finally, for the last time.*

extrēmus, -a, -um, [sup. of exter, *outward*], adj., *outermost, utmost, last, remotest, extreme; latest.*

exululō, -āre, ——, -ātum, [ex + ululō, *howl*], 1, n., *howl loudly, howl.*

F.

faba, -ae, f., *bean.*

fabricātor, -ōris, [fabricō, *make*], m., *framer, constructor, builder, contriver.*

fabricō, -āre, -āvī, -ātum, [fabrica, *workshop*], 1, a., *construct, frame, build; make, carve;* of thunderbolts, *forge.*

faciēs, -ēī, [faciō], f., *form, figure, shape; face, countenance, look; appearance, aspect; sort, class.*

facilis, -e, [faciō], adj., *easy, not difficult; accessible, approachable, courteous, kindly; skilful, quick, nimble.*

facinus, -oris, [faciō], n., *deed, act, action; evil deed, misdeed, outrage, crime, villany.*

faciō, facere, fēcī, factum, 3, a., *make, fashion, construct; do, perform, execute, bring about, occasion, cause, produce; conduct, perform, represent; choose, appoint; render, grant.*

factum, -ī, [faciō], n., *deed, act, achievement, occurrence, event.*

faenum, -ī, n., *hay.*

faenus, -oris, n., *interest, usury; profit, gain, increase, advantage.*

faex, faecis, f., *dregs, sediment, lees;* of pickles, *brine.*

fāgus, -ī, [cf. φηγός], f., *beech-tree, beech.*

falcātus, -a, -um, [falx], adj., *scythe-shaped, hooked, curved;* of a chariot, *armed with scythes.*

Faleriī, -ōrum, m., pl., *Falerii*, chief city of the Faliscans.

Faliscī, -ōrum, m., pl., *Falisci, Faliscans*, a people living in the Etruscan country, north of Rome. Their principal city was Falerii. See N. to p. 65, l. 2.

Faliscus, -a, -um, adj., *of Falerii, Faliscan.*

fallāx, -ācis, [fallō], adj., *deceitful, deceptive, false; hypocritical.*

fallō, fallere, fefellī, falsum, 3, a., *deceive, cheat, dupe, betray; escape the notice of, escape notice, be unobserved;* pass. often *be mistaken, deceive one's self, be wrong, be deceived.* **mediās fallunt horās**, *they lighten the intervening hours.*

falsus, -a, -um, [fallō], adj., *deceptive, false, delusive; pretended, groundless, unfounded, misleading.*

falx, falcis, f., *pruning-hook; sickle, scythe.*

fāma, -ae, [for, fārī, *speak*], f., *report, rumor, saying, tradition; public opinion, repute, renown, fame;* personified, **Fāma**, -ae, f., *Rumor, Report, Fame.*

famēs, -is, f., *hunger, famine; greed, desire.*

famulus, -ī, m., *house-servant; slave, attendant, servant.*

fār, farris, n., *spelt*, a kind of grain, which was prepared for food by roasting, then by grinding into coarse meal and baking in cakes or loaves; hence, *coarse meal, grits; coarse bread, bread.*

fās [for, *speak*], indecl., n., *right* according to divine law; *divine law, justice.* **fās est**, *it is right, it is allowable, it is proper, it is permitted.*

fastīgium, -iī, n., *gable end* of a building, *gable, pediment.*

fateor, fatērī, fassus sum, [for], 2, dep., a., *confess, admit, own, acknowledge; show, indicate, declare.*

fātidicus, -a, -um, [fātum + dīcō], adj., *fate-foretelling, prophetic.*

fātifer, -fera, -ferum, [fātum + ferō], adj., *death-bringing, death-dealing, fatal, destructive.*

fatīgō, -āre, -āvī, -ātum, 1, a., *tire out, weary, exhaust; fret, importune, harass, torment, plague.*

fātum, -ī, [for], n., *prophetic utterance, prediction, oracle; destiny, fate; ill fate, calamity, ruin, destruction; death.*

faucēs, -ium, f., pl., *pharynx, throat, jaws;* by metonymy, *inlet, strait, entrance, pass.*

fautrīx, -īcis, [for **favitrīx**, from **faveō**], f., *patroness, protectress.*

faveō, favēre, fāvī, fautum, 2, n. and a., *be kind* to, *be well disposed toward; favor; befriend, protect, promote.* **linguīs favēre**, *to observe religious silence, to be reverent.*

favīlla, -ae, f., *cinders, hot ashes, glowing ashes, embers;* of the dead, *ashes*, the remains of cremation.

favor, -ōris, [faveō], m., *favor, good-will; praise, approval, applause.*

favus, -ī, m., *honey-comb.*

fax, facis, f., *torch, firebrand; torch* borne in a wedding procession, *nuptial torch; torch* used to kindle a funeral pyre, *funeral torch;* by metonymy, *light, fire, flame; meteor; nuptials, wedding, marriage.*

fēcundus, -a, -um, adj., *productive, fruitful, fertile; abundant, teeming, overflowing, rich in.*

fel, fellis, n., *gall, bile; poisonous liquid, poison.*

fēlīx, -īcis, adj., *fruitful, fertile; lucky, of good omen; fortunate, auspicious, favorable; prosperous, happy.*

fēmina, -ae, f., *woman, female; womankind.* (bos) **fēmina**, *cow.*

fēmineus, -a, -um, [fēmina], adj., *of a woman, womanly, feminine, female; effeminate, unmanly.*

fera, -ae, [ferus], f., *wild beast, wild animal; monster.*

ferāx, -ācis, [ferō], adj., *fruitful, fertile, productive.*

ferē, adv., *almost, nearly, about, quite; usually, generally, for the most part, chiefly.*

feriō, -īre, ——, ——, 4, a., *strike, smite, hit; kill, slay.*

feritās, -ātis, [ferus], f., *wildness, fierceness, roughness, savage condition.*

ferō, ferre, tulī, lātum, irr., a., *bear, carry, bring; lead, conduct,*

drive; carry off, rob, plunder; carry out, bury; bring forth, produce, yield; induce, impel; endure, put up with, suffer, tolerate; report, tell, celebrate; manifest, show, declare; move, propose.

ferōx, -ōcis, [ferus], adj., *wild, bold, impetuous, fiery; fierce, insolent, savage, cruel.*

ferreus, -a, -um, [ferrum], adj., *of iron, made of iron, iron; hard, cruel; inflexible, unyielding, firm, fixed.*

ferrūgō, -inis, [ferrum], f., *iron-rust; color of iron-rust, rust-color; gloom.*

ferrum, -ī, n., *iron;* by metonymy, an implement of iron, as, *plow-share, battle-axe, sword, spear-head, arrow-head.*

fertilis, -e, [ferō], adj., *fertile, fruitful, productive.*

fertilitās, -ātis, [fertilis], f., *fruitfulness, fertility, productiveness, abundance.*

ferus, -a, -um, adj., *wild, untamed; rude, savage, fierce; hard, barbarous, cruel.*

fervēns, -entis, [ferveō], adj., *glowing, burning, smoking; hot, violent, impetuous.* fervēns vulnus, *a smoking wound, a gushing wound.*

ferveō, -ēre, ——, ——, 2, n., *boil, glow, be hot; be in a ferment, surge; swarm; burn, be agitated, rage, rave.*

fervor, -ōris, [ferveō], m., *boiling heat, violent heat; vehemence, ardor, passion, fury.*

fessus, -a, -um, adj., *tired, fatigued, weary; weak, feeble, worn out, exhausted.*

festīnō, -āre, -āvī, -ātum, [festīnus, *hasty*], 1, n. and a., *hasten, make haste, hurry; do quickly, quicken, do speedily.*

fēstum, -ī, [fēstus], n., often in pl., *holiday, festival, festivity; feast.*

fēstus, -a, -um, adj., *of holidays, festive, festal, solemn; merry, joyful, happy.*

fētus, -ūs, m., *a bringing forth; offspring, brood;* of plants, *fruit, produce.*

fibra, -ae, f., *fibre; fibre* or *filament* of entrails examined for omens, hence by metonymy, *entrails.*

fictilis, -e, [fingō], adj., *formed of clay, earthen.* As subst, fictile, -is, n., *earthen vessel.*

fidēs, -ē or -eī, [fīdō], f., *confidence, trust, reliance, faith, credence; good-faith, trustworthiness, fidelity, honor; assurance, promise; faithfulness; fulfilment* of a promise, *fulfilment.*

fidēs, -is, f., *string, chord,* of a musical instrument; by metonymy, often pl., fidēs, -ium, *stringed instrument, lyre.*

fīdūcia, -ae, [fīdus], f., *confidence, trust, reliance, assurance; self-confidence.*

fīdus, -a, -um, [fīdō], adj., *trusty, faithful, trustworthy; safe, sure, certain.*

fīgō, fīgere, fīxī, fīxum, 3, a., *fix, set, place, fasten, attach; pierce, transfix; set up, post up, post.*

figūra, -ae, f., *form, shape, figure; style, manner, way.*

fīlius, -ī, m., *son.*

findō, findere, fidī, fissum, 3, a., *cleave, split, separate, drive apart, divide.*

fingō, fingere, fīnxī, fictum, 3, a., *touch gently, stroke; mould, shape, fashion; compose; instruct, teach; imagine, think; invent, contrive, feign.*

fīniō, -īre, -īvī or -iī, -ītum, [fīnis], 4, a., *bound, limit; end, put an end to, finish; prescribe, set bounds to, assign, check; come to an end, stop, cease.*

fīnis, fīnis, m., *limit, border, boundary, end;* pl, *borders, territory, land, country.*

fīō, fierī, factus sum, irr., n., used as pass. of **faciō**, *be made, be done; become, happen, come to pass.*

fīrmō, -āre, -āvī, -ātum, [fīrmus, *steadfast*], 1, a., *make firm, make strong, strengthen, fortify, secure; lend courage to, encourage, animate; confirm, establish, declare.*

fistula, -ae, f., *pipe, water-pipe; reed-pipe, shepherd's pipe.*

fīxus, -a, -um, [fīgō], adj., *fixed, fast; established, settled.*

flagrō, -āre, -āvī, -ātum, 1, n., *burn, blaze, flame, glow; burn* with desire for anything, *be on fire, be stirred.*

flāmen, -inis, [flō], n., lit. *a blowing; breeze, wind, blast.*

flamma, -ae, f., *blaze, flame, fire; heat; fire* of love, *warmth, passion; glow, rage, wrath.*

flammifer, -fera, -ferum, [flamma + ferō], adj., *flame-bearing, flaming, blazing, fiery.*

flāvēns, -entis, [unused flāveō, from **flāvus**], adj., *yellow, golden.*

flāvēscō, -ere, ——, ——, 3, inch., n., *grow yellow, turn yellow,* as ripening grain.

flāvus, -a, -um, adj., *yellow, golden-yellow, flaxen-colored.*

flectō, flectere, flexī, flexum, 3, a., *bend, turn, direct; sway, change; persuade, influence; prevail upon, soften, appease.*

fleō, flēre, flēvī, flētum, 2, n. and a., *weep, cry, wail, shed tears; lament, bewail.*

flētus, -ūs, [fleō], m., *weeping, wailing, lamenting; tears.*

flexus, -a, -um, [flectō], adj., *bent, bended, curved, winding.*

Flōra, -ae, [flōs], f, *Flora,* goddess of flowers, wife of Zephyrus; identified with the Greek Chloris.

flōrēns, -entis, [flōreō], adj., *in bloom, flowering, blooming; abounding in flowers, flowery; flourishing, prosperous.*

flōreō, -ēre, -uī, ——, [flōs], 2, n., *bloom, blossom; be filled* with, *be full* of, *be abounding* in; *flourish, prosper.*

flōs, flōris, m., *flower, blossom; period of bloom, prime, promise, blooming, vigor.*

fluctus, -ūs, [fluō], m., *flood, tide, wave, billow; commotion, disturbance.*

fluitō, -āre, -āvī, -ātum, [freq. of fluō], 1, n., *float about, float, swim, flow; undulate; waver, fluctuate.*

flūmen, -inis, [fluō], n., *stream, flood; river;* personified, *river-god, stream-god.*

flūmineus, -a, -um, [flūmen], adj., *of a river, river-.*

fluō, fluere, fluxī, fluxum, 3, n., *flow, run; flow down, stream down, drip, overflow; glide, pour; flow away, dissolve, disappear, vanish.*

fluviālis, -e, [fluvius], adj., *of a river, river-.*

focus, -ī, m., *fire-place, hearth; altar;* by metonymy, *hearth and home, home, family.*

foedō, -āre, -āvī, -ātum, [foedus], 1, a., *defile, pollute, stain; mar, disfigure, deform; disgrace, dishonor.*

foedus, -eris, n., *treaty, compact, league; covenant, agreement, contract;* of the fates, *law.*

folium, -iī, n., *leaf.*

fōns, fōntis, m., *spring, fountain, well; source, origin, cause.*

for, fārī, fātus sum, def., 1, dep., a. and n., *speak, say, tell.*

forāmen, -inis, n., *opening, aperture, orifice, hole.*

fore, forem, see **sum.**

foris, -is, f., *door, gate;* pl., *double doors, folding doors, entrance.*

fōrma, -ae, f., *form, shape, figure; appearance, looks, beauty.*

formīca, -ae, f., *ant.*

formīdābilis, -e, [formīdō], adj., *dread-inspiring, fear-inspiring, fearful, formidable.*

formīdō, -āre, -āvī, -ātum, 1, n. and a., *dread, fear; be afraid, be frightened, be terrified.*

formīdō, -inis, f., *dread, fear, terror;* of religious emotions, *awe, reverence.*

fōrmō, -āre, -āvī, -ātum, [fōrma], 1, a., *shape, form, fashion.*

fōrmōsus, -a, -um, [fōrma], adj., *well formed, finely formed, handsome, beautiful.*

fornāx, -ācis, f., *furnace, oven.*

fors, fortis, [ferō], f., *chance, luck, accident.*

forsitan [= **fors sit an**], adv., *perhaps, perchance, peradventure, it may be.*

fortasse [for **fortassis,** = **forte an sī vīs**], adv., *perhaps, possibly, perchance.*

forte, [abl. of **fors**], adv., *by chance, by accident, accidentally; perhaps, perchance.*

fortis, -e, adj., *strong, mighty; sturdy, brave, manly, bold, fearless; spirited, impetuous.*

fortiter, comp. **fortius,** sup. **fortissimē,** [fortis], adv., *strongly, steadily; boldly, bravely, manfully.* **fortius ūtere lorīs,** *tightly hold the reins.*

fortūna, -ae, [fors], f., *chance, luck, fate, fortune; condition, lot, circumstances; prosperity, success; misfortune, adversity;* personified, *Goddess of Fortune, Fortune.*

forum, -ī, n., *public square, public place; market-place, exchange, forum.*

fossa, -ae, f., *ditch, trench;* as a fortification, *moat, fosse, intrenchment.*

foveō, fovēre, fōvī, fōtum, 2, a., *warm, keep warm; cherish, caress; foster, fondle, love; favor, encourage.*

frāga, -ōrum, n., pl., sing. not found, *strawberries.*

fragilis, -e, [frangō], adj., *brittle, fragile; frail, tender, perishable.*

fragor, -ōris, [frangō], m., *crash noise; clap of thunder, peal of thunder.*

frangō, frangere, frēgī, frāctum, 3, a., *break, shatter, fracture, dash to pieces, crush; break down, weaken, subdue, overcome.*

frāter, -tris, m., *brother.*

frāternus, -a, -um, [frāter], adj., *of a brother, brother's; brotherly, fraternal, friendly.*

fraudō, -āre, -āvī, -ātum, [fraus], 1, a., *cheat, defraud, beguile, steal.*

fraus, fraudis, f., *deception, deceit, guile, treachery; fault, offence; delusion, mistake; hurt, injury.*

fremō, -ere, -uī, ——, 3, n. and a., *roar, resound, murmur; rage; be raging; growl at, grumble, loudly complain of.*

frēnum, -ī, pl. **frēna, -ōrum,** and **frēnī, -ōrum,** n., *bridle, bit; curb.*

frequēns, -entis, adj., *regular, constant, assiduous; frequent, common, usual; in great numbers, crowded, thronged, filled, populous.*

frequenter [frequēns], adv., *repeatedly, often, frequently; in great numbers, with great number.*

frequentō, -āre, -āvī, -ātum, [frequēns], 1, a., *visit often; visit in great numbers, throng, resort to, frequent; gather in throngs, crowd together; celebrate in great numbers,* as a religious festival.

fretum, -ī, n., *strait, channel;* by metonymy, *the sea.*

frīgidus, -a, -um, [frīgeō], adj., *cold, cool, chilling; inactive, indifferent, indolent, feeble, without force.* As subst., **frīgida, -ōrum,** n., pl., *elements of cold, cold.*

frīgus, -oris, n., *cold, coolness, chill, cold weather, winter; coldness* of death, *death; cold place, cold region; sluggishness, inactivity.*

frondeō, -ēre, ——, ——, [frōns], 2, n., *put forth leaves, be green* with leaves, *be in leaf.*

frōns, frondis, f., properly *a bough with the leaves on; green bough, leafy branch, foliage;* by metonymy, *garland of leafy twigs, garland of leaves.*

frōns, frontis, f., *brow, forehead; countenance, face; front, forepart.*

frūctus, -ūs, [fruor], m., *enjoyment, delight, pleasure; fruit, produce; income, yield, profit; reward, return, recompense.*

fruor, fruī, frūctus sum, 3, dep., n., *enjoy, delight in, take pleasure in, rejoice in.*

frūstrā, adv., *to no purpose, in vain, uselessly, for nothing; without ground, without reason.*

frutex, -icis, m., *shrub, bush, sprout.*

frūx, frūgis, usually in pl., **frūgēs, -um,** f., *fruit, produce: pulse, leguminous plants,* as *peas, beans,* and the like.

fuga, -ae, [fugiō], f., *flight, escape; exile, banishment; avoidance, shunning.*

fugiō, -ere, fūgī, fugitum, 3, n. and a., *flee, fly, flee away; run away, become a fugitive, go into exile; pass quickly, hasten; vanish, disappear, perish; avoid, shun, escape; omit, forbear.*

fulgeō, fulgēre, fulsī, ——, 2, n., *flash, lighten; gleam, glisten, shine; glitter, sparkle.*

fulgur, -uris, [fulgeō], n., *lightning, lightning-flash, flash of lightning.*

fulica, -ae, and **fulix, -icis,** f., *coot,* a kind of water-fowl.

fulmen, -inis, [fulgeō], n., *flash of lightning, stroke of lightning, thunderbolt; destructive power.*

fulvus, -a, -um, adj., *deep yellow, gold-colored, tawny, yellow.*

fūmō, -āre, ——, ——, [fūmus], 1. n., *send up smoke, smoke; steam, fume, reek.*

fūmus, -ī, m., *smoke, steam.*

funda, -ae, f., *sling.*

fundāmen, -inis, [fundō], n., *foundation, basis, support.*

fundō, fundere, fūdī, fūsum, 3, a., *pour, pour out, shed; scatter, spread, cast abroad, diffuse; bring forth, bear; cast down, overthrow, vanquish.*

fūnestus, -a, -um, [fūnus], adj., *deadly, fatal, destructive; associated with death, mournful, sad.*

fungor, fungī, fūnctus sum, 3, dep., n., *be engaged in, perform, fulfil, discharge, execute, do.*

fūnis, -is, m., *rope, cord.*

fūnus, -eris, n., *funeral procession, funeral, burial; dead body, corpse; death, murder; destruction, ruin.*

fūr, fūris, m., *thief; rogue, knave.*

furca, -ae, f., *fork* with two prongs, *two-pronged fork; forked stake, fork-shaped prop.*

furō, furere, ——, ——, 3, n., *rave, rage, be mad, be furious, storm.*

furor, furōris, [furō], m., *frenzy, rage, fury, madness; prophetic frenzy, inspiration.*

fūrtum, -ī, [fūr], n., *theft, robbery; stolen thing; artifice, craft, device; intrigue.*

fūsilis, -e, [fundō], adj., *molten, liquid.*

futūrus, -a, -um, see **sum**.

G.

Gabiī, -ōrum, m., *Gabii*, an ancient city of Latium, southeast of Rome.

Gabīnus, -a, -um, [Gabiī], adj., *of Gabii.*

galea, -ae, f., *helmet.*

garrulus, -a, -um, [garriō, *chatter*], adj., *chattering, talkative.*

gaudēns, -entis, [gaudeō], adj., *glad, joyful, pleased.*

gaudeō, gaudēre, gāvīsus sum, 2, n., semi-dep., *rejoice, be glad, take pleasure in, delight in, be pleased with.*

gaudium, -ī, [cf. gaudeō], n., *joy, gladness, delight, enjoyment, gratification.*

gelidus, -a, -um, [gelū, *cold*], adj., *ice-cold, frosty, cold, chilling; stiffening* with cold, *stiff.*

geminō, -āre, -āvī, -ātum, [geminus], 1, a., *double, increase* by doubling, *repeat; couple, unite, mate.*

geminus, -a, -um, adj., *twin-born, twin; double, two, twofold.*

gemitus, -ūs, [gemō], m., *sigh, groan, lament;* applied also to any *hoarse sound.*

gemma, -ae, f., *bud, eye,* of a plant; by metonymy, *precious stone, gem, jewel; cup* of precious stone, *ring* set with a gem, *seal-ring.*

gemō, gemere, gemuī, gemitum, 3, n. and a., *sigh, groan, lament, bemoan, bewail.*

genae, -ārum, f., *cheeks.*

gener, -erī, m., *son-in-law.*

generōsus, -a, -um, [genus], adj., *of noble birth, well-born; noble, eminent, large-hearted, generous; excellent, of fine quality.*

genetrīx, -īcis, [genitor], f., *mother; producer, source.*

geniāliter, [geniālis, *joyous*], adv., *merrily, joyously, happily.*

genitor, -ōris, [gīgnō], m., *begetter, father, parent, sire; creator, producer;* of a city, *founder.*

genius, -ī, [genō, gignō], m., *tutelary deity, attending spirit, genius.*

gēns, gentis, [cf. genō, *bear*], f., *clan, house,* used of a group of families tracing descent from a common ancestor, having a common name, and participating in the same religious rites; hence, *descendant, offspring; species, breed, brood; people, nation, race.*

genū, -ūs, n., *knee.*

genus, -eris, [cf. genō, *bear*], n., *birth, descent, lineage, origin, family; sort, kind; race, breed, stock; descendant, son.*

gerō, gerere, gessī, gestum, 3, a., *bear, carry, have, hold, wear; assume, enjoy, feel, cherish; bring forth, produce; behave, act;* of war, *carry on, wage.*

gestāmen, -inis, [gestō, *carry*], n., *burden, weight.*

gestiō, -īre, -īvī, -ītum, [gestus, *bearing*], 4, n., *exult for joy, leap, skip, be delighted; desire eagerly, earnestly desire, long for.*

Getae, -ārum, [Γέται], m., *Getae*, a people of Thracian origin living along the lower part of the Danube; afterwards called *Daci*, or *Dacians*.

Gigās, -antis, [Γίγας], m., *Giant*, one of the descendants of Earth and Uranos; usually in pl., **Gigantes**, acc. **Gigantas**, *the Giants*. Cf. p. 25.

gignō, **gignere**, **genuī**, **genitum**, 3, a., *beget, give birth to, bring forth, produce*. Part. **genitus**, -a, -um, as adj., *born of, sprung from*, followed by the abl.; often best translated as subst., *son of*.

glaciālis, -e, [glaciēs], adj., *icy, of ice, full of ice, frozen*.

glaciēs, -ēī, f., *ice*.

gladius, -iī, m., *sword*.

glaeba, -ae, f., *small mass of earth, lump of earth, clod; land, soil, glebe; lump, mass*.

glāns, **glandis**, f., *acorn, nut; sling-shot* shaped like an acorn, *ball, missile*.

glomerō, -āre, -āvī, -ātum, [glomus, *ball*], 1, a., *wind into a ball*, used of yarn; *make into the shape of a ball, roll together, roll up, press together*.

glōria, -ae, f., *glory, fame, praise; pride, ambition, vanity; ornament*.

glōrior, -ārī, -ātus sum, [glōria], 1, dep., n., *boast, brag, vaunt, pride one's self*.

Gorgoneus, -a, -um, [Gorgō, *Gorgon*], adj., *of a Gorgon*; in particular, *of Medusa*. See N. to p. 122, l. 2.

gracilis, -e, adj., *slight, slim, slender, delicate*.

grāculus, -ī, m., *jackdaw*.

gradior, **gradī**, **gressus sum**, [gradus, *step*], 3, dep., n., *step, go step by step; walk, advance, move, proceed*.

Grādīvus, -ī, m., *Gradivus*, a surname of Mars.

gradus, -ūs, m., *step, pace, gait, walk; position, station, base; steps, stairs; approach, advance; degree, grade, rank, interval*.

Graecus, -a, -um, [Γραϊκός], adj., *of the Greeks, Grecian, Greek*.

Grāius, -a, -um, adj., *of the Greeks, Grecian, Greek*. As subst., **Grāī**, -ōrum, m., pl., *the Greeks, Greeks*.

grāmen, -inis, n., *grass; herb, plant*.

grandis, -e, adj., *large, great, tall, massive; strong, powerful; important; aged, old*.

grānum, -ī, n., *grain, seed, kernel; grape*.

grātēs, found only in nom. and acc., pl., [grātor], f., *thanks*.

grātia, -ae, [grātus], f., *favor, goodwill, esteem, regard, love, friendship; gratitude, grace; favor, kindness, courtesy; return of courtesy, thanks, return, recompense*; personified, *one of the Graces*, usually in pl., **Grātiae**, -ārum, *the Graces*, Aglāia, Euphrosynē, and Thalīa.

grātīs, [gratiīs, abl. pl. of grātia], adv., *out of kindness, out of favor, without recompense, for nothing*.

grātus, -a, -um, adj., *acceptable, pleasing, agreeable, dear; thankful, grateful, thank-worthy, deserving*.

gravidus, -a, -um, [gravis], adj., *heavy, laden, full, swollen; burdened with young, with child*.

gravis, -e, adj., *heavy, ponderous, of weight; loaded, laden, filled; oppressive, offensive, noxious, unwholesome; severe, difficult, serious; hard to bear, burdensome, painful, harsh, unpleasant; strong, important; eminent, venerable*; of sound, *low, deep*.

gravitās, -ātis, [gravis], f., *weight, heaviness; oppressiveness, harshness, severity; dignity, gravity, influence.*

gravō, -āre, -āvī, -ātum, [gravis], 1, a., *make heavy, weigh down, burden, oppress; aggravate, increase.*

gressus, -ūs, [gradior], m., *a stepping, walk, gait.*

grex, gregis, m., *flock, herd, drove; multitude, band, crowd, throng.*

gubernātor, -ōris, [gubernō], m., *steersman, pilot, helmsman.*

gubernō, -āre, -āvī, -ātum, [cf. κυβερνάω], 1, a., *steer, act as pilot; direct, guide, control.*

gurges, -itis, m., *surging abyss, abyss, whirlpool, gulf;* by metonymy, *waters, sea, stream.*

gutta, -ae, f., *drop;* by metonymy, *spot, speck.*

guttur, -uris, n., *throat, neck; gullet.*

gȳrus, -ī, [γῦρος], m., *circle, circular course; circuit, course.*

H.

habēna, -ae, [habeō], f., *rein, halter;* pl., **habēnae**, -ārum, *reins; control, management, government.*

habeō, -ēre, -uī, -itum, 2, a., *have, hold, possess; carry, wear; retain, keep, detain, contain; occupy, inhabit; be master of, rule; treat, use; pronounce, utter; have in mind, entertain; purpose, intend; think, believe, regard, esteem; exercise, practice, receive, accept; reserve, conceal.*

habitābilis, -e, [habitō], adj., *fit for residence, habitable.*

habitō, -āre, -āvī, -ātum, [freq. of habeō], 1, a. and n., *occupy continually, inhabit; dwell, reside, live.*

hāc, [abl. of hīc, sc. viā], adv., *this way, on this side, here, by this way.*

haedus, -ī, m., *young goat, kid.*

Haemonius, -a, -um, [Haemonia, = Αἱμονία, a poetic name of Thessaly], adj., *of Thessaly, Thessalian.*

Haemus, -ī, m., *Haemus*, a range of mountains in Thrace, now the Great Balkan.

haereō, haerēre, haesī, haesum, 2, n., *stick to, hang to, cleave to, adhere; hold fast to, be fixed; be perplexed, hesitate, be in doubt, doubt.*

Halaesus, -ī, m., *Halaesus*, a friend and companion of Agamemnon, said to have been the founder of Falerii.

hāmus, -ī, m., *hook, fish-hook;* of an arrow, *barbs;* of a bird or animal, *talons, claws.*

hara, -ae, f., *pen, coop, sty.*

harēna, -ae, [areō], f., *sand;* by metonymy, *shore, beach; arena, race-course.*

harundō, -inis, f., *reed, cane;* by metonymy, *fish-pole; shaft* of an arrow, *arrow; reed pipe, Pan's pipe, shepherd's pipe; flute; reed comb.*

hasta, -ae, f., *staff, pole, rod;* by metonymy, *spear, lance.*

hastīle, -is, [hasta], n., *shaft* of a spear or pike, *spear-shaft, javelin-shaft;* by metonymy, *spear, lance, javelin, pike.*

haud, adv., *not at all, by no means.*

hauriō, -īre, hausī, haustum, 4, a., *draw off, drain, drink up, empty; dig up, pluck out, pierce, penetrate; drink in, imbibe, seize upon, take in, receive.*

haustus, -ūs, [hauriō], m., lit. *a drawing;* hence *draught, gushing;* of blood, *stream.*

hebetō, -āre, -āvī, -ātum, [hebes, *dull*], 1, a., *make blunt, make dull, dim; deaden, quench, stupefy.*

Hector, -oris, acc. -orem or -ora, [Ἕκτωρ], m., *Hector*, eldest son of Priam, king of Troy, and chief hero of the Trojans in the war against the Greeks.

hedera, -ae, f., *ivy, ivy-vine.*

Hennaeus, -a, -um, [Henna], adj., *of Henna*, or *of Enna*, a city in Sicily. See N. to p. 127, l. 1.

herba, -ae, f., *herb, plant, grass; green blade, green shoot, tender shoot.*

herbōsus, -a, -um, [herba], adj., *grassy, full of grass.*

hērēs, -ēdis, m. and f., *heir, heiress; successor.*

hērōs, hērōis, acc. hērōa, [ἥρως], m., *demi-god, hero.* See p. 37.

Hesperia, -ae, f., *land of the west, Hesperia;* usually applied to *Italy.*

Hesperides, -um, acc. Hesperidas, [Ἑσπερίδες], f., pl., *Hesperides*, the maidens who guarded the golden apples given by Ge to Hera. See N. to p. 122, l. 18.

Hesperis, -idis, adj., *of the west, western, Hesperian.*

Hesperius, -a, -um, [Hesperus, = Ἕσπερος, *Evening*], adj., *of the west, western, Hesperian.* [ning.

Hesperus, -ī, m., *evening star, eve-*

hesternus, -a, -um, adj., *of yesterday, yesterday's.*

heu! interj., *alas! oh! ah!*

hīc, haec, hōc, dem. pron., *this, this — here; the present; such, as follows, the following; he, she, it.* ille . . . hīc, *the former . . . the latter.*

hīc [hīc], adv., *here, in this place; herein, in this; now, at this time, then.*

hiems, -emis, f., *winter, winter time; wintry weather, storm, tempest; cold, chill;* personified, *Winter, God of Storms.*

hinc [hīc], adv., *hence, from this place, from this point, from this cause, on this account.*

hinnītus, -ūs, [hinniō, *neigh*], m., *neighing.*

Hippotadēs, -ae, [Ἱπποτάδης], m., patr., *descendant of Hippotes;* applied to *Aeolus*, who was the son, or grandson, of Hippotes, being the son of his daughter, Segesta.

hīrsūtus, -a, -um, [cf. hīrtus], adj., *rough, hairy, shaggy, bristling; rude, uncouth.*

hīrtus, -a, -um, adj., *rough, hairy, shaggy; rude, uncultivated.*

holus, -eris, n., *vegetables*, such as are raised in gardens; hence, *cabbage, turnips, greens*, etc.

homō, -inis, m. and f., *human being, man; race of man, mankind, human race.*

honestus, -a, -um, [honōs], adj., *honored, respected; worthy of respect, reputable, honorable, noble; handsome, gracious, beautiful.*

honor, -ōris, m., *honor, esteem, repute; praise, glory, renown; value, dignity, office; recompense, sacrifice, offering.*

hōra, -ae, [cf. ὥρα], f., *hour*, which among the Romans was properly a twelfth part of the time from sunrise to sunset; by metonymy, *time, season;* pl., personified, Hōrae, -ārum, *the Hours.*

hordeum, -ī, n., *barley.*

horrendus, -a, -um, [horreō], adj., *awe-inspiring, awful; dreadful, fearful, horrible, terrible.*

horreō, -ēre, -uī, ——, 2, n. and a., *bristle, stand erect; shudder at, tremble at, be afraid of, dread; be frightful, be terrible.*

horreum, -ī, n., *store-house, granary, barn.*

horridus, -a, -um, [horreō], adj., *standing erect, bristling, rough, shaggy, unkempt; rude, unpolished, uncouth; wild, fierce; terrible, fearful, dreadful.*

horrifer, -fera, -ferum, [horror + ferō], adj., *terror-bringing, dreadful, horrible.*

hortāmen, -inis, [hortor], n., *exhortation, encouragement.*

hortātor, -ōris, [hortor], m., *exhorter, encourager, inciter.*

hortor, -ārī, -ātus sum, 1, dep., a., *urge, encourage, incite; urge on, spur on, impel.*

hortus, -ī, m., *garden, kitchen-garden; pleasure-garden, park.*

hospes, -itis, m. and f., *entertainer, host; one entertained, sojourner, guest, visitor, friend; stranger.*

hospita, -ae, [hospes], f., *hostess; lady-guest, woman visitor, visitor.*

hospitālis, -e, [hospes], adj., *of a guest, of a host, hospitable.*

hospitālitās, -ātis, [hospitālis], f., *hospitality.*

hospitium, -ī, [hospes], n., *entertainment, reception* as a guest; *tie of hospitality, hospitality, friendship; lodging, guest-chamber, inn.*

hospitus, -a, -um, found only in fem. sing. and n. pl., [cf. hospes], *hospitable, friendly; strange, foreign.*

hostia, -ae, f., *victim, sacrifice,* referring to the animal offered in sacrifice.

hostis, -is, m. and f., *stranger, foreigner; public enemy, enemy, foe.*

hūc, [cf. hīc], adv., *hither, to this place; to this point, so far; to this, besides.*

hūmānus, -a, -um, [homō], adj., *of man, human; humane, kind, courteous, polite, cultured.*

humilis, -e, [humus], adj., *low, slight, small; base, mean, obscure, insignificant.*

humus, -ī, f., *ground, soil, earth; land, country;* locative **humī**, *on the ground, to the ground.*

Hyacinthia, -ōrum, [Ὑακίνθια], n., pl., *festival of Hyacinthus, Hyacinthia.* See N. to p. 148, l. 49.

Hyacinthus, -ī, [Ὑάκινθος], m., *Hyacinthus,* a beautiful Spartan youth, accidentally slain, it was said, by Apollo, who caused a memorial of his death to appear in the markings of a species of lilies.

Hymenaeus, -ī, [Ὑμέναιος], m., *Hymenaeus, Hymen,* god of marriage.

I.

iaceō, -ēre, -uī, ——, [cf. iaciō], 2, n., *lie, lie prostrate, be prostrate; lie at rest, lie dead, have fallen; lie low, be level; be powerless, be cast down, be despised; hang loosely about, hang loosely,* as hair or reins.

iaciō, iacere, iēcī, iactum, 3, a., *throw, cast, hurl; build, construct; throw away, scatter; throw up* as an accusation, *charge; throw out, mention, declare.*

iactō, -āre, -āvī, -ātum, [freq. of iaciō], 1, a., *throw, cast, fling, hurl; toss, shake, brandish, wield; emit, utter, say; revolve, meditate; boast, glory, exalt one's self.*

iactūra, -ae, [iaciō], f., *a throwing away, loss, damage.*

iactus, -ūs, [iaciō], m., *a throwing, casting, throw, cast.*

iaculor, -ārī, -ātus sum, [iaculum], 1, dep., n. and a., *throw, cast, hurl,* especially with the pike; *strike, hit; aim at, strive for.*

iaculum, -ī, [iaciō], n., *pike; spear, dart, javelin; fishing net.*

iam, adv., *already, now, at this time, just; immediately, presently; finally, at length.* **iam dūdum, iam prīdem**, *long since, for a long time already.* **iam tunc**, *even then.* **ubī iam**, *as soon as.* **iam antea**, *some time before.*

iānua, -ae, [Iānus], f., *door* of a house, *gate, entrance; access, way of approach.*

Īapetīonidēs, -ae, [Īapetus], patr., m., *son of Iapetus;* applied to *Atlas.*

Īapetus, -ī, [Ἰαπετός], m., *Iapetus,* a Titan, father of Prometheus, Epimetheus, and Atlas.

ibī or **ibi**, adv., *there, in that place; then, thereupon; in that case, in that matter, on that occasion, in that state.*

Īcarus, -ī, [Ἴκαρος], m., *Icarus,* son of Daedalus, the mythical craftsman. See N. to p. 138, l. 1.

īcō, īcere, īcī, ictum, def., 3, a., *strike, hit, smite;* of treaties, *strike, covenant, ratify.*

ictus, -ūs, [īcō], m., *stroke, blow, hit, thrust; cut, stab, wound.*

Īdē, -ēs, or **Īda**, -ae, [Ἴδη or Ἴδα], f., *Ida,* a lofty mountain in Phrygia, near Troy. There was also a high mountain of the same name in Crete.

īdem, eadem, idem, gen. ēiusdem, dem. pron., *the same,* often with the force of an adv., *also, besides, too, likewise, furthermore;* followed by et, -que or atque, *the same as, identical with.*

idōneus, -a, -um, adj., *fit, suitable, becoming, proper; convenient, sufficient.*

iecur, iecoris, n., *liver.*

iēiūnium, -ī, [iēiūnus, *fasting*], n., *day of fasting, fast-day; fast, hunger.*

igitur, conj., *therefore, then, accordingly.*

ignārus, -a, -um, [in + gnārus], adj., *unfamiliar with, not knowing, unacquainted with, ignorant; unaware, not anticipating; unfamiliar, strange, new* to experience.

ignāvus, -a, -um, adj., *sluggish, inactive, lazy, idle, slothful; cowardly, spiritless, dastardly; sloth-producing, making inactive,* as cold.

īgnēscō, -ere, ——, ——, [īgnis], 3, inch., n., *take fire, catch fire; burn, kindle, become inflamed.*

īgneus, -a, -um, [īgnis], adj., *of fire, on fire, burning, fiery; ardent, vehement.*

īgnifer, -fera, -ferum, [īgnis + ferō], adj., *fire-bearing, fiery.*

īgnipēs, -pedis, [īgnis + pēs], adj., *fiery-footed, fire-footed.*

īgnis, -is, abl. īgnī, rarely īgne, m., *fire;* by metonymy, *brightness, splendor, light* of the sun, moon, etc., *torch; fire* of passion, *rage, fury, love, passion; burning inflammation, fever.*

ignōrō, -āre, -āvī, -ātum, [cf. ignārus], 1, a., *not know, be unacquainted with, be ignorant; mistake, misunderstand.*

ignōtus, -a, -um, [in + (g)nōtus], adj., *unknown, unrecognized, unfamiliar, strange; without repute,*

mean; of birth, *lowly, ignoble, vulgar.*

īlex, -ĭcis, f., *oak, holm-oak.*

Īlia, -ōrum, n., pl., *abdomen, flanks, groin.*

Īliadēs, -ae, [Īlia], patr., m., *son of Ilia;* applied to *Romulus,* as the son of Ilia, or Rhea Silvia, by Mars.

Īlioneus, -eī, acc. -ĕa, [Ἰλιονεύς], m., *Ilioneus,* one of the sons of Amphīon and Niobe.

illāc [illīc], adv., *that way, there, on that side.*

ille, illa, illud, gen. illīus or illius, dem. pron., *that,* referring to that which is remote; *he, she, it.* ille . . . hīc, *the former . . . the latter.*

illīc [cf. ille], adv., *there, in that place, yonder.*

illinc [cf. ille], adv., *from that place, thence, from yonder.*

illinō, -linere, -lēvī, -litum, [in + linō, *smear*], 3, a., *smear upon, smear over, besmear, anoint.*

illūdō, -lūdere, -lūsī, -lūsum, [in + lūdō], 3, a. and n., *play upon, play at; jeer, mock, ridicule, insult.*

illūstris, -e, [in, cf. lūstrō], adj., *lighted, bright, shining, lustrous, brilliant; clear, manifest, plain; famous, distinguished, renowned, illustrious.*

imāgō, -ĭnis, f., *likeness, form, image; phantom, ghost; conception, thought, imagination; semblance, appearance, shadow.*

imber, -bris, abl. imbrī or imbre, m., *rain, rain-storm, shower,* referring to a *heavy* or *pouring rain;* by metonymy, *rain-cloud, storm-cloud.*

imbuō, -ere, -uī, -ūtum, 3, a., *wet, moisten; soak, steep, saturate; taint, infect, imbue; tinge, color, stain.*

imitāmen, -ĭnis, [imitor], n., *imitation, resemblance, likeness.*

imitātrīx, -īcis, [imitātor], f., *she that imitates, imitator.*

imitor, -ārī, -ātus sum, 1, dep., a., *imitate, copy after, mimic; represent, portray, copy; resemble.*

immadēscō, -ere, -duī, ——, [in + madēscō], 3, inch., n., *become wet, grow moist.*

immānis, -e, adj., *enormous, huge, monstrous, vast, excessive; cruel, fierce, wild, frightful.*

immānitās, -ātis, [immānis], f., *hugeness, enormity; monstrosity, heinousness, savageness, cruelty.*

immedicābilis, -e, [in + medicābilis], adj., *that cannot be cured, incurable, beyond cure, irremediable.*

immemor, -oris, abl. -orī, [in + memor], adj., *unmindful, unthinking, forgetful, heedless, ignorant.*

immēnsum, -ī, [immēnsus], n., *boundlessness, immensity, vastness, infinitude.* in immēnsum, *to measureless height.*

immēnsus, -a, -um, [in + mēnsus], adj., *immeasurable, boundless, endless; vast, immense.*

immeritus, -a, -um, [in + meritus], adj., *undeserving, innocent, guiltless, faultless; unmerited, undeserved.*

immineō, -ēre, ——, ——, [in, cf. minor], 2, n., *overhang, arch over, project over; be near to, touch upon; follow up, threaten, menace; be eager for, be intent upon, long for.*

immittō, -mittere, -mīsī, immissum, [in + mittō], 3, a., *send in, let in, admit, introduce, put in; send against, set on; discharge, hurl, pierce; let loose, let flow, let hang,* of the hair or beard, *suffer to grow, let grow.*

immorior, -morī, -mortuus sum, [in + morior], 3, n., *die in, fall dead upon, expire on.*

immortālis, -e, [in + mortālis], adj., *undying, immortal; endless, eternal, imperishable.*

immōtus, -a, -um, [in + mōtus, from moveō], adj., *unmoved, immovable, motionless; steadfast, firm;* of eyes, *fixed.*

immūnis, -e, [in, cf. mūnus], adj., *free from obligation, unemployed, disengaged, idle; unburdened, untaxed; exempt, free from, devoid of.*

immūnītus, -a, -um, [in + mūnītus, from mūniō], adj., *unfortified, unprotected, not defended, without defence.*

immurmurō, -āre, ——, ——, [in + murmurō], 1, n., *murmur at, murmur against; mutter* as a sign of disapproval, *mutter reproachfully.*

impār, -aris, [in + pār], adj., *uneven, unequal, unlike; not a match for, inferior; unfair, unjust.*

impavidus, -a, -um, [in + pavidus], adj., *fearless, undaunted, intrepid.*

impediō, -īre, -īvī, -ītum, [in, cf. pēs, ped-is], 4, a., *entangle, ensnare, hinder, hamper; clasp, encircle, embrace; obstruct, impede, check, prevent.*

impellō, -pellere, -pulī, -pulsum, [in + pellō], 3, a., *strike against, strike, reach, touch; move, impel, incite, urge;* of water, *dash up, splash.*

imperfectus, -a, -um, [in + perfectus], adj., *unfinished, incomplete, imperfect.*

imperō, -āre, -āvī, -ātum, [in + parō], 1, a., *command, order, enjoin; rule, govern; control, be master of.*

impes, -petis, found only in the gen. and abl. sing., [cf. impetus], m., *violence, force.*

impetus, -ūs, [impetō], m., *onset, attack, assault; impulse, rapid motion, rush; violence, fury, ardor, passion.*

impius, -a, -um, [in + pius], adj., *irreverent, ungodly; wicked, impious, shameless.*

implācābilis, -e, [in + plācābilis], adj., *not to be won over by entreaty; implacable, irreconcilable.*

impleō, -ēre, -ēvī, -ētum, [in + pleō], 2, a., *fill up, fill, make full; satiate, satisfy; complete, finish; discharge, fulfil, execute.*

implicō, -āre, -āvī or -uī, -ātum or -itum, [in + plicō], 1, a., *entangle, involve, entwine; encircle, embrace, clasp; fasten, bind; join, connect, unite.*

impōnō, -pōnere, -posuī, impositum, [in + pōnō], 3, a., *place upon, place on, set, place; set to, put to; establish, introduce; set up, raise, place high.*

imprecātiō, -ōnis, [imprecor], f., *curse, imprecation.*

improbus, -a, -um, [in + probus, *good*], adj., *not good, bad, wicked; base, impious, shameless, outrageous.*

imprūdēns, -entis, [for imprōvidēns, in + prōvidēns, from prōvideō], adj., *not foreseeing, not expecting, without knowing; unmindful, unaware, ignorant, inadvertent, inconsiderate.*

impulsus, -a, -um, see **impellō**.

impulsus, -ūs, [impellō], m., *a striking against, shock, push, pressure; impulse, incitement, influence.*

impūnis, -e, [in + poena], adj., *unpunished, without punishment, without penalty.*

imputō, -āre, -āvī, -ātum, [in + putō], 1, a., *count in, reckon; ascribe to, attribute to, charge, impute.*

īmus, -a, -um, see **īnferus.**

in, prep. with acc. and abl.:

(1) With the acc., after verbs implying motion; of place, *into, to, up to, against, towards;* of time, *into, till, to, unto, for;* of purpose, *for, as, with a view to;* of result, *to, unto;* of reference, *to, in, according to, respecting, concerning, after.*

(2) With abl., of place, *in, within, on, upon, among, over, under;* of time, *in, during, in the course of, while;* of other relations, *in, under, subject to, on the condition, in the case of, in relation to, respecting.*

In composition **in** retains its form before the vowels and most of the consonants; is often changed to **il-** before **l**, **ir-** before **r**; usually becomes **im-** before **m, b, p.**

in-, inseparable prefix, = **un**, *not*, as in **impār, immītis, inaequālis.**

Īnachidēs, -ae, [Īnachus], patr., m., *descendant of Inachus*, the earliest ruler of Argos; applied to *Perseus*, who, in the Argive genealogy, was reckoned a remote descendant of Inachus through Io, Epaphus, Danaus, Acrisius, and Danaë.

inaequālis, -e, [in + aequālis], adj., *unequal, unlike;* of seasons, *changeable.*

inamoenus, -a, -um, [in + amoenus, *pleasant*], adj., *unpleasant, disagreeable, gloomy.*

ināne, -is, [inānis], n., *empty space, void, open space, room; emptiness, worthlessness.*

inānis, -e, adj., *empty, void; waste, deserted, desolate; useless, profitless, worthless.*

inarātus, -a, -um, [in + arātus from arō], adj., *unploughed, untilled.*

incalēscō, -ere, incaluī, ——, [in + calēscō, *grow warm*], 3, inch. n., *grow warm, become heated, glow; kindle* with enthusiasm or inspiration, *become fired, be inspired.*

incēdō, -cēdere, -cessī, -cessum [in + cēdō], 3, n. and a., *advance, go forth, march, proceed; stride, stalk, move; come* to one, *happen, befall, appear, occur, arrive, approach.*

incendium, -iī, [incendō], n., *fire, conflagration; flame, heat, warmth* of feeling, *vehemence, passion.*

incendō, -cendere, -cendī, incēnsum, 3, a., *set fire to, kindle, burn;* of the feelings, *inflame, arouse, incite, irritate, enrage.*

incertum, -ī, [incertus], n., *uncertainty.*

incertus, -a, -um, [in + certus], adj., *not settled, unsettled, not determined, uncertain, unproved, unascertained, doubtful;* of persons or character, *wavering, irresolute, undecided, at a loss, fickle, unreliable.*

incessō, -ere, ——, ——, [freq. of incēdō], 3, a., *assail, assault, attack, reproach, revile.*

incīdō, -cīdere, -cīdī, -cīsum, [in + caedō], 3, a., *cut into, cut open, cut through; cut in, engrave, inscribe, carve; break off, interrupt.*

incingō, -cingere, -cīnxī, incīnctum, [in + cingō], 3, a., *gird on, gird about; encircle, surround.*

incipiō, -cipere, -cēpī, -ceptum, [in + capiō], 3, a. and n., *take hold of, take up; begin, commence, begin to speak; begin to be* or *to appear, originate.*

inclūdō, -clūdere, -clūsī, inclūsum, [in + claudō], 3, a., *shut in, enclose, confine; obstruct, hinder, stop; include, embrace, comprehend.*

incognitus, -a, -um, [in + cognitus], adj., *not examined, untried; unknown, unseen; unparalleled, enormous.*

incōnsōlābilis, -e, [in + cōnsōlābilis], adj., *not to be consoled, inconsolable.*

incōnsūmptus, -a, -um, [in + cōnsūmptus, from cōnsūmō], adj., *unconsumed, undiminished.*

incrēmentum, -ī, [incrēscō, *grow*], n., *growth, increase;* by metonymy, *addition, material, source.*

increpō, -crepāre, -crepuī, increpitum, [in + crepō], 1, a. and n., *make a noise, resound, clash; be noised abroad; cause to crash; upbraid, reproach, chide, scold.*

incumbō, cumbere, -cubuī, incubitum, 3, n., *lay one's self upon, lean, rest, recline; fall upon, press upon, oppress; devote one's self to, incline to, choose.* **incumbere ferrō**, *to fall on* one's *sword.*

incursō, -āre, -āvī, -ātum, [freq. of incurrō], 1, a., *run into, run against, dash against, strike against; rush upon, assault, attack.*

incursus, -ūs, [cf. incursō], m., *a rushing to, rush, dash; onset, impulse, effort.*

incurvātus, -a, -um, [part. of incurvō], adj., *bent, horned; crooked, curved.*

incurvus, -a, -um, [in + curvus], adj., *bent, crooked, curved.*

incūstōdītus, -a, -um, [in + cūstōdītus], adj., *unguarded, unwatched.*

inde, adv., *from that place, thence; therefrom, thereof; thereupon, thereafter, after that; in consequence, therefore.*

indēiectus, -a, -um, [in + dēiectus, from dēiciō], adj., *not thrown down, undemolished.*

indēlēbilis, -e, [in + dēlēbilis], adj., *imperishable.*

index, -icis, [cf. indicō], m. and f., *discloser, discoverer, informer, witness; sign, mark, indication, index; superscription, inscription, title; forefinger, index-finger, pointer.*

indicium, -iī, [indicō], n., *notice, disclosure, information; mark, sign, proof, testimony, evidence, charge.*

indicō, -āre, -āvī, -ātum, [index], 1, a., *point out, make known, disclose, reveal, inform; accuse, bring charge against, charge.*

indigena, -ae, [indu, old form of in, + genō], adj., *native, indigenous.* As subst., **indigena**, -ae; m., *a native* of a place, in pl. often *aborigines.*

indīgestus, -a, -um, [in + dīgestus], adj., *unarranged, confused, disordered.*

indīgnāns, -antis, [indīgnor], adj., *impatient, provoked, indignant.*

indīgnor, -ārī, -ātus sum, [indīgnus], 1, dep., a. and n., *deem unworthy, be indignant, be offended, resent, despise.*

indīgnus, -a, -um, [in + dīgnus], adj., *unworthy, undeserving, unbecoming, not fit; intolerable, shameful, harsh, outrageous.*

indolēscō, -lēscere, -luī, ——, [in + doleō], 3, inch., n., *be pained, smart, ache; be grieved, be distressed.*

indōtātus, -a, -um, [in + dōtātus], adj., *without portion, portionless; poor, unadorned.*

indūcō, -dūcere, -dūxī, -ductum, [in + dūcō], 3, a., *lead in, introduce, bring on, bring forward, conduct; spread over, overspread, overlay, cover.* inductae nūbēs, *o'erspreading clouds.*

indulgēns, -entis, [indulgeō, *indulge*], adj., *indulgent, kind, fond, tender.*

induō, -duere, -duī, -dūtum, 3, a., *put into, put on, assume; dress in, dress, clothe, wrap, cover, deck, array.*

Indus, -a, -um, ['Ινδός], adj., *of India, Indian.* As subst., **Indī**, -ōrum, pl., m., *people of India, Indians.*

ineō, -īre, -īvī or -iī, -itum, [in + eō], irr., n. and a., *go into, enter, come on; begin, undertake, engage in, adopt.*

inermis, -e, [in + arma], adj., *unarmed, without arms, without weapons; defenceless, harmless.*

iners, -ertis, [in + ars], adj., *unskilful, without skill, awkward; idle, indolent, inactive, sluggish; worthless, tasteless, insipid;* of cold, *benumbing.*

inexpūgnābilis, -e, [in + expūgnābilis], adj., *not to be taken by storm, impregnable, invincible;* of grass, *not to be rooted out.*

īnfāmia, -ae, [īnfāmis], f., *ill repute, ill fame, disrepute; dishonor, disgrace; cause of ill repute, reproach.*

īnfaustus, -a, -um, [in + faustus], adj., *of ill omen, unpropitious, unfortunate.*

īnfectus, -a, -um, [in + factus from faciō], adj., *not done, undone, unwrought; unaccomplished, unfinished, left incomplete.*

īnfēlīx, -īcis, [in + fēlīx], adj., *unfruitful, barren; unhappy, ill-fated, unfortunate, unlucky; causing misfortune, calamitous, disastrous.*

īnferius [n. of īnferior, from īnferus], adv., *lower, too low.*

īnfernus, -a, -um, [īnferus], adj., *lower, under; underground, of the Underworld, of the Lower World.*

īnferō, -ferre, -tulī, illātum, [in + ferō], irr., a., *carry in, bring in, introduce; bring to, carry in to, convey, bring; bring against, wage, direct; offer, render; adduce, produce; excite, cause; affect, inflict.*

īnferus, -a, -um, comp. īnferior, sup. īnfimus or īmus, [cf. īnfrā] adj., *below, underneath, lower, underground; of the Lower World.* As subst., **īnferī**, -ōrum, pl., m., *folk of the Underworld, inhabitants of the Lower World, the dead, shades.*

īnfestus, -a, -um, adj., *made unsafe, unsafe, disturbed, molested, making unsafe, hostile, troublesome, dangerous.*

īnfīrmus, -a, -um, [in + fīrmus] adj., *not strong, weak, infirm, feeble; inconstant, superstitious, of no account, trivial, invalid.*

īnfitior, -ārī, -ātus sum, [in + fateor], 1, dep., a., *not acknowledge, deny, disown; withhold, repudiate.*

īnflō, -āre, -āvī, -ātum, [in + flō], 1, a., *blow into, blow upon, inflate; inspire, encourage; puff up, elate.*

īnfrā [for īnferā, sc. parte], adv., *beneath, underneath, below;* sometimes used with the force of a comparative and followed by quam, *lower.*

īnfringō, -fringere, -frēgī, infrāctum, [in + frangō], 3, a., *break off, break, pluck; weaken, subdue; check, tame, assuage, mitigate.*

īnfundō, -fundere, -fūdī, -fūsum, [in + fundō], 3, a., *pour into, pour upon; pour out, spread out, cast, throw; infuse, impart, mingle, communicate.*

ingemō, -gemere, -gemuī, ——, [in + gemō, *groan*], 3, n. and a., *groan over, sigh over, mourn over, lament, bewail, mourn.*

ingeniōsus, -a, -um, [ingenium], adj., *full of intellect, intellectual, ingenious, clever; adapted, suited to, fit, apt.*

ingenium, -ī, [in, cf. gignō], n., *innate quality, nature; disposition, bent, character, temper; capacity, genius, ability.*

ingēns, -entis, adj., *beyond natural size, huge, enormous, vast, monstrous, prodigious, great, remarkable.*

ingrātus, -a, -um, [in + grātus], adj., *unacceptable, disagreeable, unpleasant, unthankful, ungrateful; thankless, unappreciated, unacknowledged.*

ingredior, -gredī, -gressus sum, [in + gradior], 3, dep., n. and a., *advance, go forward, proceed; go into, walk into, enter; enter upon, engage in, undertake, begin.*

inhaereō, -haerēre, -haesī, inhaesum, [in + haereō], 2, n., *cling to, cleave to, stick fast, adhere, fasten.*

inhibeō, -hibēre, -hibuī, inhibitum, [in + habeō], 2, a., *hold in, hold back, check, curb, restrain; hinder, prevent; exercise, practice, apply.*

inhospitus, -a, -um, [in + hospitus], adj., *inhospitable, unhospitable.*

iniciō, -icere, -iēcī, -iectum, [in + iaciō], 3, a., *cast into, throw in, throw into, hurl upon, cast upon, throw up, heap up, build; impose, throw around, toss upon; lay upon, lay hands upon, claim, take possession of.*

inimīcus, -a, -um, [in + amīcus], adj., *unfriendly, hostile, inimical; hurtful, injurious.* As subst., **inimīcus**, -ī, *personal enemy, enemy.*

inīquus, -a, -um, [in + aequus], adj., *uneven, slanting, sloping, steep; ill-matched, ill-mated, unequal; unfavorable, disadvantageous, hurtful, unfair, unjust, adverse, hostile.*

iniūria, -ae, [iniūrius, from in + iūs], f., *outrage, wrong, injury, injustice; damage, harm, hurt.*

iniūstus, -a, -um, [in + iūstus], adj., *unfair, unjust, wrongful; unrighteously gotten, usurped; unsuitable, excessive, burdensome.*

innābilis, -e, [in- + nābilis], adj., *in which one cannot swim, that cannot be swum.*

innātus, -a, -um, [innāscor], adj., *innate, inborn, inherent; natural, native.*

innectō, -nectere, -nexuī, innexum, [in + nectō], 3, a., *weave in, bind up, weave, entwine; fasten to, attach, join, connect; weave about, encircle, bind about; frame, contrive.*

innītor, -nītī, -nīxus sum, [in + nītor], 3, dep., n., *lean upon, lean on, support one's self by.*

innocuus, -a, -um, [in + nocuus, *hurtful*], adj., *not hurtful, harmless; safe, unharmed, uninjured; inoffensive, innocent.*

innumerus, -a, -um, [in + numerus], adj., *countless, beyond number, numberless, innumerable.*

inops, -opis, [in + ops], adj, *helpless, weak, without resource; destitute of, lacking, without; needy, poor; mean, wretched, pitiful.*

inōrnātus, -a, -um, [in + ōrnātus], adj., *unadorned, undecorated, without adornment.*

inquam, def., n., always postpositive, *say.*

inquīrō, -quīrere, -quīsīvī, inquīsītum, [in + quaerō], 3, a., *seek for, seek after, search after, look for; look into, inquire into, examine, investigate.*

inrequiētus, -a, -um, [in + requiēs], adj., *restless, unquiet; without rest; disquieting, causing unrest.*

īnsānia, -ae, [īnsānus], f., *madness, frenzy; folly, senselessness, extravagance.*

īnscius, -a, -um, [in + sciō], adj., *not knowing, ignorant, unwitting.*

īnscrībō, -scrībere, -scrīpsī, -scrīptum, [in + scrībō], 3, a., *write upon, inscribe; assign, attribute; mark, make known.*

īnserō, -serere, -seruī, -sertum, [in + serō], 3, a., *put in, insert, thrust in, introduce; join, associate, enroll, mix up with.*

īnsidiae, -ārum, [cf. īnsideō], pl., f., *ambush, ambuscade; snare, trap, plot, artifice, device.*

īnsitiō, -ōnis, f., *ingrafting, grafting; season for grafting, grafting-season.*

īnsonō, -āre, -uī, ——, [in + sonō], ī, n., *resound;* of feathers or wings, *rustle;* of reeds, *make music;* of a whip, *crack.*

īnspiciō, -spicere, -spexī, inspectum, [in + speciō], 3, a., *look into, look at, look upon, inspect; consider, examine, investigate.*

īnspīrō, -āre, -āvī, -ātum, [in + spīrō], 1, a., *blow into, breathe into; inspire, excite, arouse; instil, implant, infuse.*

īnstabilis, -e, [in + stabilis], adj., *unsteady, unstable, tottering; giving no support, not to be trod upon; inconstant, changeable, unstable, fickle.*

īnstar, indecl., n., *image, likeness, resemblance;* with gen., *like, as large as, equal to.*

īnstō, -stāre, -stitī, ——, [in + stō], 1, n., *stand upon, stand on; be near to, approach, draw nigh; press upon, pursue, molest, menace; insist upon, urge, demand, solicit.*

īnstruō, -struere, -strūxī, -strūctum, [in + struō], 3, n., *build in;* of troops, *draw up, array, set in order; prepare, make ready, furnish, equip; procure, provide for; instruct, teach, inform.*

īnsultō, -āre, -āvī, -ātum, [freq. of īnsiliō, *leap on*], 1, n. and a., *leap upon, spring upon, leap over, bound over, bound, jump; scoff, revile, taunt, insult, abuse.*

īnsuperābilis, -e, [in + superābilis], adj., *that cannot be passed over, insurmountable, insuperable; inevitable, unavoidable.*

intābēscō, -tābēscere, -tābuī, ——, [in + tābēscō, *waste*], 3, inch., n., *waste away, pine away; melt away, dissolve.*

intāctus, -a, -um, [in + tāctus, from tangō], adj., *untouched, intact, uninjured; untried, unattempted; chaste, undefiled.*

intendō, -tendere, -tendī, intentum, [in + tendō], 3, a., *stretch out, stretch forth, extend; stretch, spread out, fasten; direct, aim; bend, strain, turn; urge; give attention to, purpose, intend.*

intepēscō, -pēscere, -puī, ——, [in + tepēscō, *become warm*], 3, inch., n., *become lukewarm, become tepid.*

inter, prep. with acc. only, *among;* of position, *between, among, amid, surrounded by, into the midst of;* of time, *between, during, in the course of, through, while, in, within.*

interdictum, -ī, [interdīcō], n., *prohibition, refusal, denial.*

interdum [inter + dum], adv., *now and then, sometimes.*

intereā [inter + eā], adv., *meanwhile, in the meantime.*

intereō, -īre, -iī, -itum, [inter + eō], irr., n., *go among; be lost* among, *perish, die, go to ruin, decay, be destroyed.*

interior, -ius, gen. -ōris, sup. intimus, *inner, interior; nearer, deeper;* sup., *inmost, innermost, deepest.*

interius [interior], adv., *inside, within, on the inside, in the inner part; more deeply.*

intermittō, -mittere, -mīsī, intermissum, [inter + mittō], 3, a., *interrupt, leave off, suspend; omit, neglect;* of time, *let pass, suffer to elapse, pause.*

internōdium, -iī, [inter + nōdus], n., *space between two joints, space between joints.*

interritus, -a, -um, [in + terreō], adj., *unterrified, undaunted, undismayed, not afraid.*

intexō, -texere, -texuī, -textum, [in + texō], 3, a., *weave in, plait, interlace; embroider, surround* with woven work.

intibum, -ī, [ἔντυβον], n., *endive, succory, chiccory.*

intimus, see **interior.**

intonō, -āre, -uī, -ātum, [in + tonō], 1, n. and a., *thunder; thunder forth, roar out, resound violently.*

intōnsus, -a, -um, [in + tōnsus, from tondeō], adj., *unshorn, unshaven, with long hair, with beard, bearded;* by metonymy, *leafy, covered with foliage; rude, uncultivated.*

intorqueō, -torquēre, -torsī, intortum, [in + torqueō], 2, a., *twist, wind on, wind about; wrench, distort; cast, hurl, dart, shoot.*

intrā [cf. interior], adv., *within, on the inside.*

intremō, -tremere, -tremuī, ——, [in + tremō, *tremble*], 3, n., *tremble within, tremble, quake, shake, quiver.*

intrō, -āre, -āvī, -ātum, [cf. intrā], 1, a., *enter, go into; penetrate, pierce, force a way into; reach, attain.*

intumēscō, -mēscere, -muī, ——, [in + tumēscō, *swell*], 3, inch., n., *swell up, swell, rise; become angry; be swollen* with pride, *be puffed up.*

intus [in], adv., *on the inside, within, inside; to the inside; from the inside.*

inūtilis, -e, [in + ūtilis], adj., *useless, unprofitable, unserviceable; inexpedient, unavailing, hurtful.*

invādō, -vādere, -vāsī, -vāsum, [in + vādō], 3, a. and n., *go into, enter; enter with violence, assault, attack, invade; fall upon, rush upon; seize, take violent possession of, usurp.*

inveniō, -venīre, -vēnī, -ventum, [in + veniō], 4, a., *come upon, find, meet; discover, invent, contrive, devise.*

invidia, -ae, [invidus], f., *envy, jealousy; dislike, hatred, grudge; odium, unpopularity; Envy.*

invidiōsus, -a, -um, [invidia], adj., *full of envy, invidious; exciting envy, enviable, envied; causing hatred, hateful, hated, odious.*

invidus, -a, -um, [invideō], adj., *envious, jealous; odious, hostile, unfavorable.*

invīsus, -a, -um, [invideō], adj., *hated, detested, odious, hostile.*

invītō, -āre, -āvī, -ātum, 1, a., *invite, entertain, feast; incite, allure, tempt, attract.*

invītus, -a, -um, adj., *unwilling, reluctant, against the will, on compulsion;* especially in the abl. abs., as **invītō patre**, *against his father's will, in spite of his father.*

involvō, -volvere, -volvī, -volūtum, [in + volvō], 3, a., *roll on, roll upon; wrap up, envelop, involve, inwrap, infold; cast upon, cover.*

ipse, -a, -um, gen. **ipsīus**, dem. pron., *self; himself, herself, itself;* often emphatic, *he;* often best rendered freely, as *very, precisely, likewise, in person.*

īra, -ae, f., *anger, wrath, rage, passion, indignation; cause of anger, provocation.*

īrāscor, -āscī, -ātus sum, [īra], 3, dep., n., *be in anger, get angry, get into a rage, fly into a passion, rave, be furious.*

īrātus, -a, -um, [īrāscor], adj., *angered, angry; violent, raging, furious.*

Īris, -idis, voc. **Īri**, [Ἶρις], f., *Iris*, goddess of the rainbow, and messenger of the gods, particularly of Juno.

irrīdeō, -rīdēre, -rīsī, -rīsum, [in + rīdeō], 2, n., *laugh at, jeer at, mock at, mock, ridicule.*

irrītāmentum, -ī, [irrītō, *incite*] n., *incitement, inducement, provocation.*

irritus, -a, -um, [in + ratus, *settled*], adj., *unsettled, invalid, devoid of results, vain, without result, of no effect, useless, ineffectual.*

irrōrō, -āre, -āvī, -ātum, [in + rōrō, *drop dew*], 3, a. and n., *bedew, sprinkle with dew; besprinkle, moisten, wet, sprinkle upon.*

irrumpō, -rumpere, -rūpī, irruptum, [in + rumpō], 3, a. and n., *break in, burst into, burst upon, force a way into; rush at, fall upon; intrude, enter violently, interrupt.*

is, ea, id, gen. **ēius**, dem. pron., *he, she, it, that, this;* before vowels, *such, of such a kind.*

Ismarius, -a, -um, [Ismarus], adj., *of Ismarus*, a mountain in Thrace; hence, *of Thrace, Thracian.*

Ismēnis, -idis, [Ἰσμηνίς], f., *Theban woman;* pl. **Ismēnides**, -um, *women of Thebes, Theban women.*

Ismēnus, -ī, [Ἰσμηνός], m., *Ismenus*, one of the sons of Amphion and Niobe.

iste, ista, istud, gen. **istīus**, dem. pron., *that, that of yours; he, she, it; this; such.*

ita, adv., *thus, so, in this wise, in this way; in such a manner, such; of this kind; to such a degree, so much.*

iter, itineris, [cf. eō], n., *a going; way, journey, march; road, path, passage, course.*

iterō, -āre, -āvī, -ātum, [iterum], 1, a., *repeat, renew, do a second time.*

iterum, adv., *a second time, again; once more, in turn.*

Itys, Ityos, m., *Itys*, son of Tereus and Procne. See N. to p. 54, l. 7.

iuba, -ae, f., *mane; crest, plume.*

iubar, -aris, n., *brightness, radiance, splendor;* applied especially to the light of the sun, and occasionally to that of other heavenly bodies.

iubeō, iubēre, iussī, iussum, 2, a., *order, bid, give orders, command, direct; exhort, entreat; decree, ratify, approve.*

iūcundus, -a, -um, adj., *pleasant, agreeable, delightful, pleasing.*

iūdex, -icis, [iūs, cf. dīcō], m. and f., *judge, juror; decider, umpire.*

iūdicium, -ī, [iūdex], n., *judgment, trial, sentence; decision, opinion, conviction.*

iūgerum, -ī, n., Roman *acre, juger*, which contained nearly two-thirds of an English acre.

iugulum, -ī, [iugum], n., *collar-bone;* by metonymy, *throat, neck.*

iugum, -ī, [cf. iungō], n., *yoke, collar;* by metonymy, *pair, span, team;* of elevated ground or of mountains, *height, ridge, summit, mountain-range, chain of mountains.*

Iūlius, -a, -um, adj., *Julian*, name of a celebrated Roman gens, of which the Caesar family formed a part. Hence, **Iūlius**, -ī, m., *Julius*, a name common to the male members of the Julian gens, as *Gaius Iulius Caesar, Gaius Iulius Caesar Augustus.*

Iūlus, -ī, [Ἴουλος], m., *Iūlus*, son of Ascanius, grandson of Aeneas.

iungō, iungere, iūnxī, iūnctum, [cf. iugum], 3, a., *join, unite, connect; yoke, harness, hitch, attach; associate, ally.*

Iūnō, -ōnis, f., *Juno*, daughter of Saturn, sister and consort of Jupiter. See p. 43.

Iūnōnius, -a, -um, [Iūnō], adj., *of Juno, Juno's, Junonian.*

Iuppiter, Iovis, m., *Jupiter*, son of Saturn, chief of the gods; by metonymy, *heaven, sky, air.* Cf. p. 43.

iūrgium, -ī, [iūrgō], n., *quarrel, dispute, strife; chiding, reproach.*

iūrō, -āre, -āvī, -ātum, [iūs], 1, n. and a., *swear, take an oath; swear by, call to witness, attest.*

iūs, iūris, n., *right, law, duty; justice, equity; prerogative, authority, power; court* of justice; abl. iūre often with adverbial force, *by right, rightfully, justly.*

iussum, -ī, [iubeō], n., *order, command, prescription, direction.*

iūstē [iūstus], adv., *rightly, justly; with better cause.*

iūstus, -a, -um, [iūs], adj., *just, upright; fair, lawful, proper, equitable, just; right, suitable, sufficient, complete.*

iuvenālis, -e, [iuvenis], adj., *youthful, juvenile.*

iuvenca, -ae, [iuvencus], f., *young cow, heifer.*

iuvencus, -ī, [iuvenis], m., *young bull, bullock.*

iuvenīlis, -e, [iuvenis], adj., *of youth, youthful, juvenile.*

iuvenis, -is, adj., *young, youthful.* As subst., iuvenis, -is, m. and f., *young person, youth*, applied to persons between the ages of twenty and forty.

iuventa, -ae, [iuvenis], f., *age of youth, youth, time of youth;* by metonymy, *young people, young folk.*

iuventūs, -ūtis, [iuvenis], f., *age of youth, youth;* by metonymy, *young people, young folk, youth.*

iuvō, -āre, iūvī, iūtum, 1, a. and n., *help, aid, assist, support; gratify, please, delight.*

Ixīōn, -onis, ['Ιξίων], m., *Ixion*, a mythical king of the Lapithae, in Thessaly. For his wickedness, in the Underworld he was bound by his hands and feet to a wheel, which was made ever to revolve.

L.

labefaciō, -facere, -fēcī, -factum, [labō, *totter*, + faciō], 3, a., *cause to totter, make to totter, shake; make loose, loosen; weaken, destroy.*

labō, -āre, -āvī, -ātum, 1, n., *totter, begin to sink, give way; waver, hesitate, falter;* of ships, *roll.*

lābor, lābī, lāpsus sum, 3, dep., n., *glide, slide, slip, sink, fall; float, soar; run, flow, move, pass; decline, go to ruin, perish; fall, stumble.*

labor, -ōris, m., *labor, toil, effort, exertion, care; hardship, distress, pain, trouble.*

labōrō, -āre, -āvī, -ātum, [labor], 1, n. and a., *toil, labor, endeavor, exert one's self; work at, prepare; be in distress, be in trouble, suffer; totter, threaten to give way.*

lāc, lactis, n., *milk;* of plants, *milk-like juice, juice.*

lacerō, -āre, -āvī, -ātum, [lacer, *mangled*], 1, a., *tear to pieces, mangle, rend, mutilate, lacerate; torture, afflict, distress, pain; slander, abuse.*

lacertus, -ī, m., *upper arm* from shoulder to elbow, *arm;* by metonymy, *muscle, strength, vigor.*

lacrima, -ae, f., *tear;* of plants, *gum-drop.*

lacrimō, -āre, -āvī, -ātum, [lacrima], 1, n. and a., *shed tears, weep; bewail, lament;* of plants, etc., *drop, sweat, distill, weep.*

lacrimōsus, -a, -um, [lacrima], adj., *full of tears, tearful, weeping; causing tears, lamentable.*

lacteus, -a, -um, [lāc], adj., *of milk, milky, milk-white.*

lacus, -ūs, m., *lake, pool, pond; basin, tub, vat, reservoir.*

laedō, laedere, laesī, laesum, 3, a., *hurt, wound, injure; offend, grieve, pain, vex; betray, violate.*

laetitia, -ae, [laetus], f., *joy, rejoicing, delight, gladness, pleasure.*

laetus, -a, -um, adj., *joyful, glad, gladsome, delighted, happy, rejoiced; delightful, charming, pleasant, agreeable.*

laeva, -ae, [laevus], f., properly an adj., sc. **manus** or **pars**, *left hand, left side.* **dextrā laevāque**, *on the right hand and on the left.*

lambō, -ere, ——, ——, 3, a., *lick, lap, touch; wash, bathe.*

lammina, -ae, f., *layer, plate, plate* of metal; *money, coin.*

lancea, -ae, [cf. λόγχη], f., *lance, spear;* used properly of the light spear hurled with a leather thong, but often applied to the heavier darts.

languor, -ōris, [langueō], m., *faintness, weariness, lassitude; feebleness, languor, indisposition, sluggishness, listlessness.*

laniō, -āre, -āvī, -ātum, [lanius, *butcher*], 1, a., *rend, tear, mangle, lacerate; tear into shreds, cut up, shatter.*

lapidōsus, -a, -um, [lapis], adj., *full of stones, stony, rocky.*

lapillus, -ī, [dim. of **lapis**], m., *small stone, pebble; voting pebble, ballot*, a white pebble being used to vote for acquittal, a black pebble for condemnation.

lapis, -idis, m., *stone; mile-stone; boundary-stone, land-mark.*

lāpsus, -ūs, [lābor, *glide*], m., *a slipping, gliding motion; gliding, sliding, running, flowing;* of birds, *flight.*

Lār, Laris, m., *household god, domestic deity;* by metonymy, *hearth, house, household, family.*

largus, -a, -um, adj., *copious, plentiful, profuse, bountiful, abundant.*

lascīvus, -a, -um, adj., *sportive, playful, frolicsome, roguish, wanton.*

lassō, -āre, -āvī, -ātum, [lassus, *weary*], 1, a., *make faint, weary, tire, fatigue; exhaust, weaken.*

lātē [lātus], adv., *broadly, widely, extensively, far and wide.*

latebra, -ae, f., *hiding-place, lurking-place, retreat; pretence, excuse.*

latēns, -entis, [lateō], adj., *hidden, concealed, secret.*

lateō, -ēre, -uī, ——, 2, n. and a., *lie hid, be hidden, be concealed, lurk; be sheltered, remain unknown, escape notice.*

latex, -icis, m., *liquid, fluid;* used of *water, wine,* and *oil.*

Latīnus, -a, -um, [Latium], adj., *of Latium, Latin; Roman.*

Lātōna, -ae, [= Λητώ], f., *Latona,* a goddess, mother of Apollo and Diana.

Lātōnigena, -ae, [Lātōna, cf. gignō], m. and f., *child of Latona;* pl. **Lātōnigenae**, -ārum, *Latona's children,* Apollo and Diana.

Lātōus, -a, -um, [Λητώ], adj., *of Latona.*

lātrātus, -ūs, [lātrō, *bark*], m., *barking, howling.*

lātus, -a, -um, adj., *wide, broad, extensive, ample, large.* As subst., **lātum**, -ī, n., *width, breadth.*

latus, -eris, n., *side, flank;* by metonymy, *body, person, life.*

laurus, -ī, abl. laurū and laurō, f., *laurel-tree, laurel, bay-tree.*

laxus, -a, -um, adj., *loose, free, unfastened; wide, open, spacious.*

lea, -ae, [cf. leō], f., *lioness.*

leaena, -ae, [λέαινα], f., *lioness.*

Lebinthus, -ī, [Λέβινθος], f., *Lebinthus,* an island in the Aegean sea, one of the Sporades.

lectus, -ī, m., *couch, bed, lounge.*

lēctus, -a, -um, [legō], adj., *chosen, picked, selected; choice, excellent.*

legō, legere, lēgī, lēctum, 3, a., *bring together, collect, gather; select, choose; pass over, traverse, coast along, sail by; elect, appoint; read, peruse.*

Lelex, -egis, m., *Lelex,* one of the Caledonian hunters.

Lēnaeus, -a, -um, [Ληναῖος, from ληνός, *wine-press*], adj., *of Bacchus* as god of the wine-press; *Bacchic.* As subst., **Lēnaeus**, -ī, m., *Lenaeus, Bacchus.*

lēne [lēnis], adv., *gently, softly, mildly.*

lēniō, -īre, -īvī, -ītum, [lēnis], 4, a., *soften, mollify, calm, soothe; appease, mitigate, pacify.*

lēnis, -e, adj., *gentle, soft, mild, smooth, calm; kind, moderate, favorable.*

lēns, lentis, f., *lentil.*

lentē [lentus], adv., *slowly, leisurely; calmly, indifferently.*

lentus, -a, -um, [cf. lēnis], adj., *pliant, flexible; yielding, tough; slow, delayed, lingering; reluctant, indifferent, unconcerned.*

leō, -ōnis, [λέων], m., *lion;* as a constellation, *Leo*, one of the signs of the Zodiac.

lepus, -oris, m., *hare.*

Lēthē, -ēs, [Λήθη, *forgetfulness*], f., *Lethe*, a river in the Underworld, the drinking of whose waters was said to produce complete forgetfulness of the past.

lētō, -āre, -āvī, -ātum, [lētum], 1, a., *kill, slay.*

lētum, -ī, n., *death, annihilation, destruction.*

levis, -e, adj., *light, not heavy; airy, flitting, fleet, swift, nimble; slight, trifling, inconsiderable, trivial, small, easy; inconstant, fickle.*

levitās, -ātis, [levis], f., *lightness, mobility, power to move; light-mindedness, inconstancy, fickleness.*

leviter, comp. levius, sup. levissimē, [levis], adv., *lightly, softly; slightly, a little; easily, nimbly.*

levō, -āre, -āvī, -ātum, [levis], 1, a., *lift up, raise; lighten, make lighter, relieve; remove; take away, take down; console, refresh; mitigate, alleviate, lessen; release, discharge, free.*

lēx, lēgis, f., *law, enactment; precept, rule, regulation; mode, manner; agreement, covenant; condition, stipulation, terms.*

līber, -era, -erum, [cf. libet], adj., *free, not subject; unrestrained, unrestricted; unimpeded, loose, unchecked; spontaneous.*

Līber, -erī, m., *Liber*, a primitive Italian deity of planting and fructification, afterwards identified with Bacchus; *Bacchus.*

līberō, -āre, -āvī, -ātum, [līber], 1, a., *set free, make free, free, liberate; release, extricate, deliver; acquit, absolve.*

lībō, -āre, -āvī, -ātum, 1, a., *taste, sip; pour out as a libation, offer, make a drink offering; touch lightly, graze; dedicate, consecrate; violate, desecrate; gather, collect.*

lībrō, -āre, -āvī, -ātum, [lībra], 1, a., *hold in poise, balance, poise; swing, brandish; hurl, cast, fling, throw.*

Libycus, -a, -um, [= Λιβυκός], adj., *of Libya, Libyan, African.*

Libyē, -ēs, poetic for **Libya**, [Λιβύη], f., *Libya*, a name applied to the northern part of Africa west of Egypt; by synecdoche, *Africa.*

Libys, -yos, m., *Libys*, a Tyrrhenian seaman, in the crew with which Acoetes shipped.

licentia, -ae, [licēns, from licet], f., *freedom, liberty, license; unrestrained liberty, lawlessness, wantonness, dissoluteness.*

licet, licēre, licuit and licitum est, 2, n., impers., *it is allowed, it is lawful, it is permitted;* used to introduce a concessive subj., passing over into a conjunction, *granted that, even if, conceding that, notwithstanding.*

lignum, -ī, n., *wood, log of wood, log; piece of wood, firewood.*

ligō, -āre, -āvī, -ātum, 1, a., *bind, tie, fasten; bind fast, tie up, bandage; bind together, unite, connect.*

līlium, -ī, n., *lily.*

līmen, -inis, [ligō], n., *threshold, lintel;* by metonymy, *door, entrance; dwelling, abode, home; apartment.*

līmes, -itis, m., *path,* properly a path that crosses another, a *cross-path;* hence, *road, way, track; boundary, limit, land-mark.*

līmus, -ī, m., *mud, mire, slime.*

lingua, -ae, f., *tongue;* by metonymy, *language, utterance, speech, dialect, voice; garrulity, boastful speech; tongue of land.*

linteum, -ī, [linteus], n., *linen cloth, linen;* by metonymy, *sail.*

līnum, -ī, [λίνον], n., *flax;* by metonymy, *flaxen thread, thread, cord, rope, cable; fishing line; linen cloth, linen; hunting net, fishing net.*

liquefīō, -fierī, -factus sum, [liqueō + fīō], 3, a. and n., *make liquid; become liquid, melt, dissolve.*

liqueō, -ēre, licuī, ——, 2, n., *be fluid, be liquid; be clear, be evident.*

liquēscō, -scere, ——, ——, [liqueō], 3, inch., n., *become fluid, melt, liquefy; grow effeminate; melt away, waste away, dissolve.*

liquidus, -a, -um, [liqueō], adj., *liquid, flowing, fluid; clear-flowing, clear, pure, limpid, transparent, bright.*

līquor, līquī, ——, ——, [liqueō], 3, dep., n., *be liquid, be fluid; flow, melt, melt away, dissolve.*

liquor, -ōris, [liqueō], m., *fluid, liquid,* as wine.

līs, lītis, f., *strife, dispute, quarrel;* in law, *action, process, litigation, suit.*

litō, -āre, -āvī, -ātum, 1, n. and a., *offer acceptable sacrifice, sacrifice auspiciously, obtain favorable omens; make atonement, offer expiation; propitiate, appease.*

littera, -ae, f., *letter, written character; writing, document, record, inscription; letter, epistle.*

lītus, -oris, n., *sea-shore, shore, beach, strand.*

līvēns, -entis, [līveō], adj., *bluish, dark blue, livid, black and blue.*

līveō, -ēre, ——, ——, 2, n., *be bluish, be dark blue, be livid, be black and blue.*

līvor, -ōris, m., *bluish color, black and blue spot, bruise; envy, malice, spite;* personified, *Envy.*

locō, -āre, -āvī, -ātum, [locus], 1, a., *put, place; arrange, dispose; place by contract, let a contract.*

locus, -ī, pl. locī, -ōrum, when referring to single places, loca, -ōrum, when referring to places connected, as a region, m., *place, spot; post, station, position; location, region, country; topic, subject* under discussion, or cited; *opportunity; room.*

lolium, -ī, n., *darnel, tares.* See N. to p. 59, l. 19.

longē, comp. longius, sup. longissimē, [longus], adv., *far, far off, a long way off, at a distance; for a long time, long; greatly, much, by far.*

longus, -a, -um, adj., *long, extended, far-reaching, expanded; of long duration, prolonged, tedious; distant, remote.*

loquāx, -ācis, [loquor], adj., *talkative, prating, chattering, loquacious;* of water, *babbling.*

loquor, loquī, locūtus sum, 3, dep., a. and n., *speak, say, talk; tell, mention, declare; show, indicate, testify.*

lōrīca, -ae, [lōrum], f., *leather corselet, leather cuirass, coat of mail, corselet.*

lōrum, -ī, n., *thong, strap;* pl., *reins, bridle.*

lūceō, -cēre, lūxī, ——, 2, n., *shine, be light, glitter, gleam, be clear; shine forth, be manifest, be evident.*

lūcidus, -a, -um, [lūceō], adj., *clear, bright, shining, brilliant; perspicuous, lucid.*

lūcifer, -fera, -ferum, [lūx + ferō], adj., *light-bearing, light-bringing.* As subst., **Lūcifer, -ī,** m., *Morning-star, Lucifer,* known to us as the planet Venus.

Lucrētius, -ī, m., *Titus Lucretius Carus, Lucretius,* a Roman poet, who lived in the first half of the first century B.C. His poem, *De Rerum Natura,* 'On the Nature of Things,' is in six books, and sets forth the Epicurean philosophy. It is full of power, and ranks among the best works of Roman literature.

lucrum, -ī, n., *gain, profit; wealth, riches.*

lūctor, -ārī, -ātus sum, [lūcta, *wrestling*], 1, dep., n., *wrestle; struggle, contend.*

lūctus, -ūs, [lūgeō, *mourn*], m., *mourning, grief, sorrow, lamentation; distress, affliction.*

lūcus, -ī, m., *sacred grove, consecrated grove; grove, wood, forest.*

lūdō, lūdere, lūsī, lūsum, 3, n. and a., *play, sport, frolic; make music; elude, baffle, deceive.*

lūdus, -ī, [lūdō], m., *play, game, sport, pastime; joke, fun;* pl. often *public games, spectacles.*

lūgubris, -e, [lūgeō], adj., *of mourning; grieving, sorrowing; mournful, doleful.*

lūmen, -inis, [lūceō], n., *light;* by metonymy, *source of light,* as *lamp, torch; day, daylight; light of life, life; light of the eye, eyesight, look, glance, eye; brightness, glory.*

lūna, -ae, [cf. lūceō], f., *moon;* by metonymy, *moonlight, night;* personified, *Lūna,* the Moon-goddess, identified with Diana and Artemis.

lūnāris, -e, [lūna], adj., *of the moon, lunar.*

luō, luere, luī, ——, 3, a., *loose, set free, free; suffer, undergo; atone for, expiate.*

lupus, -ī, m., *wolf;* by metonymy, *wolf-bit, bit* with sharp prods or points like a wolf's teeth.

lūridus, -a, -um, adj., *pale yellow, sallow, yellow, pale, ghastly; that makes pale, producing pallor, making ghastly.*

lūstrō, -āre, -āvī, -ātum, [lūstrum], 1, a., *make light, make bright, light up, illumine; observe, examine; wander over, traverse, go around;* of religious service, *make pure by expiatory offerings, purify by offerings, purify, lustrate.*

lūstrum, -ī, [luō, *wash*], n., *purification, expiatory offering, lustral sacrifice;* as expiatory sacrifice was offered by the censors for the whole Roman people at the end of every five years, *period of five years, five-year period, lustrum.*

lūsus, -ūs, [lūdō], m., *playing, play, game, sport.*

lūx, lūcis, [cf. lūceō], f., *light, brightness;* by metonymy, *daylight, day;* in pl. often *light of the stars, stars; light of life, life; eye-sight, eye; public view, the public.*

lūxuriō, -āre, -āvī, -ātum, [lūxuria], 1, n., *be luxuriant, be rank; be full of, abound in; enlarge, swell; be wanton, run riot.*

lūxuriōsus, -a, -um, [lūxuria], adj., *luxuriant, exuberant; excessive, immoderate; voluptuous, luxurious.*

Lycabās, -ae, [Λυκάβας], m., *Lycabas,* a Tyrrhenian seaman, one of the crew that tried to make a slave of Bacchus and were changed into dolphins.

Lycaeus, -ī, [Λυκαῖος], m., *Lycaeus*, a mountain in the southwestern part of Arcadia, sacred to Zeus and to Pan.

Lycāon, -onis, [Λυκάων], m., *Lycāon*, a king of Arcadia, who on account of his wickedness was transformed into a wolf.

Lȳdus, -a, -um, [Λύδος], adj., *Lydian, of Lydia*, a country in the western part of Asia Minor.

lympha, -ae, f., *clear water, spring water, water.*

lynx, lyncis, [λύγξ], m. and f., *lynx.*

lyra, -ae, [λύρα], f., *lyre, lute*, a stringed instrument, said to have been invented by Mercury, and sacred to Apollo; by metonymy, *lyric song;* as a constellation, *Lyra, the lyre.*

lyricus, -a, -um, [lyra], adj., *of the lyre, of the lute, lyric.*

M.

maciēs, -ēī, f., *leanness, thinness, meagreness, emaciation.*

māctō, -āre, -āvī, -ātum, [māctus, *honored*], 1, a., *extol, honor;* of religious service, *offer, sacrifice, devote;* hence, *kill, slay, slaughter, put to death; overthrow, destroy; afflict, trouble.*

madefaciō, -facere, -fēcī, -factum, pass., madefīō, -fierī, -factus sum, [madeō + faciō], 3, a., *soak, steep, drench.*

madēns, -entis, [madeō], adj., *wet, moist, melting.*

madeō, -ēre, -uī, ——, 2, n., *be wet, be moist, drip, flow; be besmeared.*

madēscō, -dēscere, -duī, ——, [madeō], 3, inch., n., *become wet, grow moist.*

madidus, -a, -um, [madeō], adj., *moist, wet, drenched, dripping, soaked.*

Maenalus, -ī, m., and **Maenala**, -ōrum, [Μαίναλον], n., pl., *Maenalus*, a mountain range in the eastern part of Arcadia.

Maeonidēs, -ae, [Μαιονίδης], m., *a native of Maeonia; Homer.*

Maeonius, -a, -um, [Μαιόνιος], adj., *of Maeonia, of Lydia, Lydian; Homeric, epic.*

maereō, -ēre, ——, ——, 2, n. and a., *be sad, mourn, grieve; mourn over, lament, bewail.*

maestus, -a, -um, [maereō], adj., *sad, sorrowful, dejected, melancholy, despondent.*

magis [root MAG in **māgnus**], adv., *more, in a greater measure; in a higher degree, with more reason, rather, in preference.*

magister, -trī, [māgnus], m., *master, leader, chief, director; instructor, teacher; guide, guardian.*

māgnanimus, -a, -um, [māgnus + animus], adj., *great-souled, high-minded, high-spirited.*

māgnus, -a, -um, comp. **māior**, sup. **māximus**, adj., *great, vast, wide, extended, large; abundant, considerable; grand, noble, mighty; stately, lofty; eminent, powerful, venerable; advanced, old, aged; proud, boastful.*

Māia, -ae, f., *Maia*, daughter of Atlas, mother of Mercury; she became one of the Pleiades.

māior, see **māgnus.**

māius, n. comp. of **māgnus.**

male [malus], comp. **pēius**, sup. **pessimē**, adv., *ill, badly, wretchedly; maliciously, evilly, wrongfully, wickedly; unfortunately; unseasonably, unsuccessfully; scarcely, not at all.*

mālō, mālle, māluī, [magis + volō], irr., a., *wish rather, choose rather, prefer.*

malum, -ī, [malus], n., *evil, misfortune, calamity; hurt, punishment, wrong-doing, crime, sin; pest, curse, scourge, mischief.*

mālum, -ī, [μῆλον], n., *apple.*

malus, -a, -um, comp. **pēior**, sup. **pessimus**, adj., *bad, wicked, depraved, evil, impious; pernicious, hostile, detrimental, injurious, destructive.*

mandātum, -ī, [mandō], n., *charge, commission, command, order, instruction.*

mandō, -āre, -āvī, -ātum, [manus + dō], 1, a., *put in hand, commit, confide, intrust; enjoin, order, command.*

māne, indecl., n., *morning.*

māne, adv., *in the morning, early in the morning.*

maneō, manēre, mānsī, mānsum, 2, a. and n., *stay, remain, tarry, abide; continue, last, persist, endure; await, wait for, expect; lie in waiting, fall to one's lot, be destined to.*

mānēs, -ium, m., pl., *departed spirit, shade;* especially **dī mānēs**, *gods of the Underworld, deified souls of the dead:* hence, by metonymy, *Underworld, Lower World, Realm of the Dead.*

manifestus, -a, -um, adj., *clear, plain, evident, manifest; exposed, convicted* from direct evidence, *caught in the act.*

manō, -āre, -āvī, -ātum, 1, a. and n., *drip, trickle, run, flow; shed, pour forth, give out, distil; be spread abroad, get abroad, extend.*

Mantō, -ūs, [Μαντώ], f., *Manto*, a prophetess of Thebes, daughter of the soothsayer Tiresias.

manus, -ūs, f., *hand; hand-writing, style, workmanship; force, band, company, forces, troops.*

marcidus, -a, -um, [marceō], adj., *wilted, withered.*

mare, -is, abl. marī, sometimes mare, n., *sea; water, flood.*

margō, -inis, m., *edge, border, brink; shore, boundary, margin.*

marītus, -ī, [mās], m., *married man, husband; suitor, lover.*

marmor, -oris, [= μάρμαρος], n., *marble, block of marble; marble monument, statue; stone.*

marmoreus, -a, -um, [marmor], adj., *of marble, marble-; like marble, marble-like, white as marble; abounding in marble.*

Mārs, **Mārtis**, m., *Mars*, the Roman god of war, identified with the Greek Ares; by metonymy, *war, battle; conflict, contest.*

Mārtius, -a, -um, [Mārs], adj., *of Mars, sacred to Mars; warlike, martial.*

mās, maris, adj., *male, masculine; choice, superior.* As subst., **mās**, maris, m., *male; mate.*

massa, -ae, f., *lump, mass; heavy weight, load, burden.*

māter, -tris, f., *mother; parent, nurse; origin, source.*

māteria, -ae, f., *matter, material, stuff, substance; subject-matter, topic; source, cause, occasion; resource, store; disposition.*

māternus, -a, -um, [māter], adj., *of a mother, a mother's, maternal.*

mātrōna, -ae, [māter], f., *married woman; wife, matron, mistress, lady.*

mātūrus, -a, -um, adj., *ripe, mature; of suitable age; fit, proper; of mature years, advanced in years; advanced, early, speedy.*

mātūtīnus, -a, -um, [Mātūta], adj., *of the morning, morning-, early.*

Māvors, -vortis, m., *Mars.*

māximus, see **māgnus.**

mēcum, = **cum mē**, see **cum.**

medicāmen, -inis, [medicō, *make able to heal*], n., *drug, remedy, medicine, antidote.*

medicīna, -ae, [medicus], f., *art of medicine, medicine; remedy, relief, antidote.*

medium, -ī, [medius], n., *middle, midst, centre, interval.*

medius, -a, -um, adj., *middle, in the middle, in the midst; midway, intervening, between, among; moderate.* in mediō locō, *in the midst of the place.*

Medōn, -ontis, [Μέδων], m., *Medon*, a Tyrrhenian sailor, belonging to the crew that tried to make a slave of Bacchus.

Medūsa, -ae, [Μέδουσα], f., *Medusa*, one of the Gorgons. See N. to p. 122, l. 2.

Medūsaeus, -a, -um, [Medūsa], adj., *of Medūsa, Medusan.*

mel, mellis, n., *honey.*

Melanthus, -ī, [Μέλανθος], m., *Melanthus*, one of the sailors who were changed by Bacchus into dolphins.

melior, see **bonus.**

membrum, -ī, n., *limb, member; part, branch, portion, division.*

meminī, -isse, ——, def., a. and n., *remember, recollect, be mindful, bear in mind.*

Memnōn, -onis, m., [Μέμνων], *Memnon*, an Aethiopian king, son of Tithonus and Aurora; slain at Troy by Achilles. Cf. N. to p. 51, l. 1.

memor, -oris, [cf. meminī], adj., *mindful, remembering, heedful; recalling to mind, commemorative.*

memorābilis, -e, [memorō], adj., *memorable, remarkable, worthy of remembrance, famous.*

memorō, -āre, -āvī, -ātum, [memor], 1, a., *bring to mind; mention; relate, recount, tell, speak of.*

mendīcō, -āre, ——, -ātum, [mendīcus, *in want*], 1, a., *beg, ask alms, go a-begging.*

mēns, mentis, f., *mind, intellect, soul; feeling, disposition, heart, spirit; plan, purpose, design, intent; boldness, courage, impulse; passion.*

mēnsa, -ae, [mēnsus], f., *table;* by metonymy, *meal, food, viands.*

mēnsis, -is, m., *month.*

mēnsor, -ōris, [mētior], m., *measurer, surveyor.*

mēnsūra, -ae, [mētior], f., *measuring, measurement; measure, extent.*

menta, -ae, f., *mint.*

mentior, -īrī, -ītus sum, 4, dep., a. and n., *lie, deceive, cheat, pretend, feign; lie about, assert falsely.*

meō, -āre, -āvī, ——, 1, n., *go, pass, move.*

Mercurius, -ī, m., *Mercury*, the messenger of the gods, identified with the Greek Hermes. See p. 44.

mereō, -ēre, -uī, -itum, 2, a. and n., *deserve, merit, be entitled to; earn, win, gain, acquire, obtain; purchase; serve.*

mergō, mergere, mersī, mersum, 3, a., *dip, dip in; immerse, plunge in, plunge; engulf, overwhelm, sink; cover, bury; ruin.*

mergus, -ī, [mergō], m., *diver, sea-gull.*

meritum, -ī, [mereō], n., *merit, service, favor; fault, offence, blame; value, importance.*

meritus, -a, -um, [mereō], adj., *deserving; deserved, just, due, proper.*

merum, -ī, [merus], n., *unmixed wine, pure wine*, without water.

merx, mercis, f., *goods, merchandise, commodities, wares.*

messis, -is, [metō], f., *harvest, crop; time of harvest, harvest-time.*

mēta, -ae, f., *cone, pyramid;* especially, the cone-shaped *turning-post, goal*, in the Roman circus; by metonymy, *goal, turning-point, end, limit.*

metamorphōsis, -is, [μεταμόρφωσις], f., *transformation, metamorphosis;* pl. **Metamorphōses**, -eōn, *Transformations, Metamorphoses*, name of Ovid's greatest poem. See p. 7.

mētior, -īrī, **mēnsus sum**, 4, dep., a., *measure; measure out, distribute; pass over, traverse; estimate.*

metō, **metere**, **messuī**, **messum**, 3, a., *reap, mow, cut, harvest; cut off, strike off; mow down, cut down, destroy.*

Mettus, or **Mettius**, -ī, m., *Mettius Fufetius*, a faithless dictator of the Albans, who, as punishment for his treachery toward the Roman king Tullus Hostilius, was drawn apart by horses driven in opposite directions.

metuendus, -a, -um, [metuō], adj., *fear-inspiring, fearful, dreadful.*

metuēns, -entis, [metuō], adj., *fearing, timid, apprehensive, afraid, anxious.*

metuō, -ere, -uī, ——, [metus], 3, a. and n., *fear, be afraid, dread; be apprehensive of, avoid.*

metus, -ūs, m., *fear, dread, apprehension; anxiety, alarm, terror.*

meus, -a, -um, [mē], poss. pron., adj., *of me, mine, my, my own.* As subst., **meī**, **-ōrum**, m., *my kindred, my friends.*

mīca, -ae, f., *morsel, bit, grain.*

micāns, -antis, [micō], adj., *sparkling, glittering, flashing, gleaming.*

micō, -āre, -uī, ——, 1, n., *vibrate, shake, palpitate; flash, glitter, gleam, sparkle, beam.*

Midās, -ae, m., *Midas*, a wealthy king of Phrygia, son of Gordius and Cybele. He was said to have been a pupil of Orpheus, and also a worshipper of Bacchus, from whom he obtained the boon that whatsoever he touched might turn into gold. See N. to p. 149, l. 1.

migrō, -āre, -āvī, -ātum, 1, n. and a., *move* from one place to another, *migrate, wander; change, turn.*

mīles, **mīlitis**, m. and f., *soldier, common soldier, private, foot-soldier, infantry.*

mīlitia, -ae, [mīles], f., *military service, warfare; soldiery; service, discipline, war.*

mīlle, pl. **mīlia** or **mīllia**, num. adj., *thousand.*

mīluus, -ī, m., *kite*, a bird of prey.

minae, **-ārum**, f., pl., of a wall, *projecting points; threats, menaces.*

mināx, -ācis, [minor], adj., *projecting, overhanging; threatening, menacing.*

Minerva, -ae, f., *Minerva*, an Italian goddess identified with the Greek Athene. See pp. 43, 30.

minimus, -a, -um, see **parvus**.

minister, -tra, -trum, adj., *attending, ministering.* As subst., **minister**, -trī, m., *attendant, waiter, servant, helper.*

ministerium, -ī, [minister], n., *service, attendance; employment, labor, work.*

ministrō, -āre, -āvī, -ātum, [minister], 1, a., *wait upon, serve, attend; provide, furnish; manage, govern.*

minitor, -ārī, -ātus sum, [freq. of minor], 1, dep., a., *threaten, menace.*

minor, -ārī, -ātus sum, [minae], 1, dep., n. and a., *jut forth, project; threaten, menace.*

minor, see **parvus.**

Mīnōs, -ōis, [Μίνως], m., *Minos*, a mythical king of Crete, husband of Pasiphaë and father of Ariadne. For him the labyrinth was constructed by Daedalus, to confine the Minotaur, a bull-headed monster, afterwards slain by Theseus. This *Minos* should be kept distinct from his grandfather Minos, also a king of Crete, who after death was made a judge in the Underworld. Cf. p. 36.

minuō, -ere, -uī, -ūtum, 3, a. and n., *divide into small pieces, cut up fine; diminish, lessen, reduce; grow smaller, weaken.*

minus, see **parvus**, and **parum.**

mīrābilis, -e, [mīror], adj., *marvellous, wonderful, admirable; extraordinary, strange, singular.*

mīrāculum, -ī, [mīror], n., *wonder, marvel, strange thing;* pl. sometimes *wonderful forms, wonderful form.*

mīrātor, -ōris, [mīror], m., *admirer, wonderer.*

mīror, -ārī, -ātus sum, [mīrus], 1, dep., a. and n., *wonder at, marvel; be astonished, be amazed; admire, esteem, regard.*

mīrus, -a, -um, adj., *wonderful, wondrous, marvellous; strange, amazing, extraordinary.*

misceō, miscēre, miscuī, mixtum, 2, a., *mix, mingle, blend; prepare* by mixing, *prepare; unite, join, associate, assemble; embroil, disturb, stir up.*

miser, -era, -erum, adj., *wretched, miserable, unhappy, pitiable; sad, afflicting, distressing; poor, worthless, vile.*

miserābilis, -e, [miseror], adj., *pitiable, wretched, lamentable, sad, miserable.*

miserandus, -a, -um, [miseror], adj., *to be pitied, pitiable, deplorable, wretched, touching.*

misereor, -ērī, -itus sum, [miser], 2, dep., n., *have compassion, commiserate, have pity, pity.*

miseria, -ae, [miser], f., *wretchedness, affliction, misery, distress.*

misericors, -cordis, [misereor + cor], adj., *tender-hearted, compassionate, merciful, pitiful.*

miseror, -ārī, -ātus sum, [miser], 1, dep., a., *bewail, deplore, lament; feel pity for, pity.*

mītēscō, -tēscere, ——, ——, [mītis], 3, inch., n., *become ripe, grow mellow; be softened, grow mild, become gentle.*

mītigō, -āre, -āvī, -ātum, [mītis + agō], 1, a., *make mild, ripen, soften; soothe, make calm, calm, appease, assuage, mitigate.*

mītis, -e, adj., *mild, mellow, ripe; soft, gentle, kind.*

mittō, mittere, mīsī, missum, 3, a., *send, despatch; offer, present; announce, report, suggest; furnish, produce; dismiss, let go; forget, cease; loose, release; put forth, send forth; hurl, cast, throw; scatter, sprinkle.*

mōbilis, -e, [mōveō], adj., *easy to be moved, movable, changeable; pliant, flexible; nimble, quick, fleet; inconstant, fickle.*

moderāmen, -inis, [moderor], n., *steering-paddle, helm;* by metonymy, *management, control, government.*

moderor, -ārī, -ātus sum, [modus], 1, dep., a., *set bounds, bound, restrain, moderate, mitigate; regulate, rule, govern, guide, direct.*

modestus, -a, -um, [modus], adj., *keeping within bounds, moderate, well-regulated; temperate, modest; gentle, discreet.*

modicus, -a, -um, [modus], adj., *moderate, temperate, modest; ordinary, mean, scanty, small.*

modo [modus], adv. and conj.:

(1). As adv., *only, merely, simply, but; just now, lately, a little while ago, recently.* modo — modo, *now — now, at one time — at another, sometimes — sometimes.*

(2). As conj., *if only, on condition that, provided that.*

modulor, -ārī, -ātus sum, [modulus, *a small measure*], 1, dep., a., *measure rhythmically, modulate; accompany, play upon* an instrument.

modus, -ī, m., *measure, extent; rhythm, melody, time; proper measure, limit, bound, end; way, manner, mode, fashion, method.*

moenia, -ium, n., pl., *walls* for defence, *city walls, fortifications;* by metonymy, *enclosure* surrounded by walls, *walled town, city.*

molāris, -is, [mola, *mill*], m., *mill-stone;* by metonymy, any *large stone, huge rock.*

mōlēs, -is, f., *mass, bulk, weight; pile, load; massive structure, dam, dyke, foundation; greatness, strength, great quantity; difficulty, labor.*

mōlīmen, -inis, [mōlior], n., *effort, endeavor, undertaking; structure, pile.*

mōlior, -īrī, -ītus sum, [mōlēs], 4, dep., a. and n., *endeavor, strive, toil; set in motion, cause to move, work; direct, contrive; undertake, attempt, set one's self about; build, construct, erect.*

molliō, -īre, -īvī, -ītum, [mollis], 4, a., *soften, soothe, pacify; mitigate, restrain, check; assuage, conciliate; ease, lighten; render effeminate.*

mollis, -e, adj., *supple, pliant, tender, delicate, soft; mild, pleasant, easy, agreeable, effeminate, weak.*

Molossus, -a, um, [Μολοσσός], adj., *of the Molossi,* a people in the central part of Epirus, east of the Adriatic Sea.

moneō, -ēre, -uī, -itum, 2, a., *remind, admonish, warn; instruct, teach; foretell, announce.*

monitum, -ī, [moneō], n., *admonition, instruction, advice, counsel.*

monitus, -ūs, [moneō], m., *warning, admonition, reminder.*

mōns, montis, m., *mountain, mountain-range;* by metonymy, *mass, heap, quantity.*

mōnstrō, -āre, -āvī, -ātum, [mōnstrum], 1, a., *point out, show; make known, indicate, exhibit; teach, tell, inform; institute, appoint.*

mōnstrum, -ī, [moneō], n., *omen, portent, miracle; prodigy, monster, monstrosity, abomination.*

montānus, -a, -um, [mōns], adj., *of mountains, mountainous, mountain-.*

monticola, -ae, [mōns + colō], m. and f., *mountaineer, inhabitant of mountains, mountain-dweller.*

monumentum, -ī, [moneō], n., *that which brings to mind, memorial, monument; tomb, sepulchre; tradition, chronicle, record; remembrancer, memento, token, mark*, by which a thing may be recognized.

mora, -ae, f., *delay, pause; cause of delay, hindrance, obstacle; interval.*

mordeō, mordēre, momordī, morsum, 2, a. and n., *bite, bite into; take hold of, hold fast; nip, sting, pain, hurt.*

moribundus, -a, -um, [morior], adj., *dying, at death's door, in a dying condition.*

moriēns, -entis, [morior], adj., *dying, sinking, failing.*

morior, morī and morīrī, mortuus sum, 3 and 4, n., *die, expire; wither, decay, pass away.*

moror, -ārī, -ātus sum, [mora], 1, dep., n. and a., *delay, tarry, stay, wait, remain, linger; cause delay, detain, impede, retard, hinder.*

mors, mortis, f., *death;* by metonymy, *dead person, dead body, corpse.*

morsus, -ūs, [mordeō], m., *biting, bite; pain, sting.*

mortālis, -e, [mors], adj., *subject to death, mortal, of a mortal, human, transitory.* As subst., mortālēs, -ium, m., pl., *mortals, mortal men, men, mankind.*

mōrum, -ī, [μῶρον], n., *mulberry; blackberry.*

mōrus, -ī, f., *mulberry-tree.*

mōs, mōris, m., *manner, habit, custom, way, humor; usage, practice, fashion;* pl., mōrēs, -um, *manners, morals,* often *character.*

mōtus, -ūs, [moveō], m., *motion, movement, change; emotion, affection, impulse, agitation, inspiration; tumult, commotion.*

moveō, movēre, mōvī, mōtum, 2, a. and n., *move, set in motion, disturb, remove; excite, affect, stir up; produce, promote; change, transform; revolve, ponder.*

mox, adv., *soon, presently; afterwards; thereupon, then, in the next place.*

mūcrō, -ōnis, m., *point, edge,* especially of a sword; *sword's point, sword's edge;* by metonymy, *sword; sharpness, edge.*

mūgītus, -ūs, [mūgiō], m., *lowing* of cattle, *bellowing;* by metonymy, *rumbling noise, rumbling, roaring.*

mulceō, mulcēre, mulsī, mulsum, 2, a., *touch gently, stroke; soothe, caress, comfort; soften, mitigate, calm; relieve, alleviate, allay.*

multifidus, -a, -um, [multus, cf. findō], adj., *many-cleft, divided into many parts.*

multō [abl. n. of multus], adv., *by much, much, far, by far, very, greatly.*

multum [multus], adv., *much, greatly, far; often, frequently.*

multus, -a, -um, comp. plūs, sup. plūrimus, adj., *much,* pl. *many, in large numbers; abundant, considerable;* often used as subst. in m. and n., pos., comp., and sup.

mundus, -ī, m., *ornament, dress;* by metonymy, *world, universe,* as an orderly system; *heavens, earth: people of the earth, mankind, the world.*

mūnus, -eris, n., *service, office, employment, function, duty; help, favor, kindness; present, gift;* of the earth, *fruit, fruits.*

mūrex, -icis, m., *purple-fish*, a shell-fish from which purple dye was obtained; hence, by metonymy, *purple dye, purple color, purple.*

murmur, -uris, n., *murmur, roar; rumbling noise, grumbling, growling.*

mūrus, -ī, m., *wall, city wall; protection, defence, bulwark.*

mūscus, -ī, m., *moss.*

mustum, -ī, n., *new wine, unfermented grape-juice, grape-juice;* pl., *vintages, autumns.*

mūtābilis, -e, [mūtō], adj., *changeable, mutable, capable of change.*

mūtō, -āre, -āvī, -ātum, [freq. of moveō], 1, a., *move, remove; change, alter, transform, vary, shift; interchange, exchange, barter.*

mūtus, -a, -um, adj., *dumb, without speech, speechless; silent, mute, still.*

mūtuus, -a, -um, [mūtō], adj., *borrowed, lent; mutual, reciprocal, in exchange, in answer.*

myrtus, -ī, [μύρτος], f., *myrtle, myrtle-tree.*

N.

Nabataeus, -a, -um, adj., *of Nabathaea*, a district in the northwestern part of Arabia, *Nabathaean;* hence, *Arabian, Oriental.*

Nāis, -adis, f., *water-nymph, Naiad; nymph, Nereid.*

nam, conj., explanatory and causal, *for, namely, for instance; for, seeing that, because, inasmuch as; certainly for.*

namque, conj., [nam + que], *for, and in fact; seeing that, inasmuch as.*

nancīscor, -ī, nactus and nanctus sum, 3, dep., a., *obtain, secure, get, receive; meet with, fall in with, light on, find, reach; incur.*

Narcissus, -ī, m., *Narcissus*, a youth, son of the river-god Cephīsus, it was said, and the nymph Liriope. He was very beautiful, so beautiful that he was loved by many; but he remained himself unaffected. Among others Echo loved him, and pined away till she became only a voice. Finally in response to a prayer for vengeance upon him, he fell in love with his own reflection in the water, and gradually wasted away with longing. After his death the gods caused the flower narcissus to spring up from his form.

narcissus, -ī, [νάρκισσος], m., *narcissus*, a flower.

nāris, -is, f., *nostril;* pl., *nose, nostrils.*

nārrātus, -a, -um, see **nārrō**.

nārrātus, -ūs, [nārrō], m., *narrative, narration.*

nārrō, -āre, -āvī, -ātum, 1, a., *relate, report, recount, describe; speak, tell, recite.*

nāscor, nāscī, nātus sum, 3, dep., n., *be born, be produced; spring up, grow, start; arise, begin.*

nāta, -ae, [nātus], f., *daughter.*

nātālis, -e, [nātus], adj., *of birth, natal.* As subst., **nātālis**, -is, *birth-day;* also, **nātālēs**, -ium, *birth-day, lineage, birth, family.*

natō, -āre, -āvī, -ātum, [freq. of nō], 1, n., *swim, float; spread out, broaden, overflow;* of the eyes, *swim, fail, be feeble; move about* like something floating, *waver, hover, move to and fro, fluctuate.*

nātūra, -ae, [nāscor], f., *birth, innate quality, disposition, nature, inclination, temper, character; law of nature, course of things, nature, world, universe; element, substance.*

nātus, -a, -um, [nāscor], adj., *born, begotten, produced, sprung from.*

nātus, -ī, [nātus, adj.], m., *child, son.*

nātus, -ūs, used only in abl. sing. **nātū**, [nāscor], m., *birth, age, years.* **māior nātū**, *older.* **māximus nātū**, *oldest.*

naufragium, -ī, [nāvis, cf. frangō], n., *shipwreck; ruin, loss, destruction; shattered remains* left after shipwreck, *remnants, wreck.*

nauta, -ae, [for nāvita, from nāvis], m., *sailor, seaman.*

nāvālis, -e, [nāvis], adj., *of ships, naval, ship-.* As subst., **nāvāle**, -is, n., *ship-yard, dock; ship's furniture, tackle, rigging.*

nāvigō, -āre, -āvī, -ātum, [nāvis + agō], 1, n. and a., *sail, set sail; sail over, navigate.*

nāvis, -is, f., *ship.*

nāvita, -ae, [nāvis], m., *sailor, seaman.*

Naxos, -ī, [Νάξος], f., *Naxos*, the largest of the group of Islands in the Aegean sea known as the Cyclades; now called Naxia. It lies about half-way between the Peloponnesus and Asia Minor. It was famous for grape culture and the worship of Bacchus.

nē, adverb and conj., *not, lest:*

(1) As adv., *not.* **nē — quidem**, *not — even.*

(2) As conj., *in order that not, that not, lest, for fear that.*

-ne, enclitic adv. and conj.:

(1) As adv., purely interrogative and marking a direct question, untranslatable except in the inflection of the voice.

(2) As conj., introducing an indirect question, *whether.* **-ne — an, -ne — -ne**, *whether — or.*

nebula, -ae, f., *mist, fog, cloud, vapor, exhalation;* of the scum that rises on wine in fermentation, *film.*

nec, neque, [nē + que], adv. and conj., *and not, also not, nor, nor yet, nor however.* **nec — nec**, *neither — nor.* **nec nōn**, *and also, and indeed.* **nec dum**, *nor yet.* **nec iam**, *and not too, therefore not, not even.* **neque tamen**, *nor yet either.*

necō, -āre, -āvī, -ātum, 1, a., *kill, slay, destroy.*

necopīnus [nec opīnus], -a, -um, adj., *unexpected; not expecting, unsuspecting.*

nectar, -aris, [νέκταρ], n., *nectar*, the drink of the gods; sometimes applied figuratively to any fluid specially agreeable to the taste, as honey, milk, wine.

nectō, nectere, nexuī, nexum, 3, a., *bind, tie, fasten, attach; clasp, entwine; join, connect, interweave.*

nefandus, -a, -um, [nē + fandus, from for], adj., *not to be mentioned, unmentionable, unutterable; wicked, impious, heinous, abominable.*

nefās [nē + fās], n., indecl., *infringement of divine law; sin* against the gods, *wrong, impiety; guilt, crime.*

negātum, -ī, [negō], n., *forbidden thing.*

negō, -āre, -āvī, -ātum, 1, a. and n., *say no, deny, refuse, decline.*

Nēleus, -eī, [Νηλεύς], m., *Neleus*, a king of Pylos, in the Peloponnesus, and father of Nestor, the counsellor of the Greeks in the war about Troy.

nēmō, ——, gen. and abl. sing. and the pl. not in use, being replaced by forms from **nūllus**, [nē + homō], m. and f., *no one, none, nobody.*

nemorālis, -e, [nemus], adj., *of a grove, woody, sylvan.*

nemorōsus, -a, -um, [nemus], adj., *full of woods, woody; full of foliage, shady.*

nempe [nam], conj., *indeed, assuredly, certainly, of course, to be sure, no doubt; forsooth.*

nemus, -oris, n., *wood, grove, forest.*

nepōs, -ōtis, m., *grandson; descendant; spendthrift.*

Neptūnus, -ī, m., *Neptune*, god of the sea and of waters, son of Saturn. See pp. 45, 33.

nequeō, -īre, -īvī, **nequitum**, [nē + queō], irr., n., *be unable, cannot, be not able.*

nēquīquam [nē + old abl. of quisquam], adv., *in vain, to no purpose, vainly, fruitlessly.*

Nērēis, -idis, f., *Nereid*, one of the sea-nymphs, daughters of Nereus; pl., *the Nereids*, daughters of Nereus. See p. 33.

Nēreus, -eī, m., *Nereus*, a sea-god, son of Oceanus and Tethys, and father of the Nereids (see p. 33); by metonymy, *sea.*

nervōsus, -a, -um, [nervus], adj., *full of sinews, sinewy; vigorous, energetic.*

nervus, -ī, m., *sinew, muscle, tendon;* by metonymy, *string of a bow, bow-string;* of a musical instrument, *string, chord.*

nesciō, -īre, -īvī or -iī, -ītum, [nē + sciō], 4, a., *not know, be ignorant.*

nescius, -a, -um, [nē, cf. sciō], adj., *not knowing, ignorant, in ignorance, unaware; not knowing how, not capable.*

neu, see **nēve.**

nēve, or **neu**, [nē + ve], conj., *and not, nor; and that not, and lest, and in order that not.*

nex, necis, [necō], f., *death* by violence, *murder, slaughter, death.*

nexus, -ūs, found only in abl. sing. and pl. and in nom. pl., [nectō], m., *a binding together, joining; clasping, entwining, embracing.*

nī, conj., [cf. nē], *if not, unless, but that, except.*

nīdus, -ī, m., *nest.*

niger, -gra, -grum, adj., *black, dark, swarthy; dusky, gloomy.*

nigrēscō, -grēscere, -gruī, ——, [niger], 3, inch., n., *become black, become dark, grow dark.*

nihil, nīl, [nē + hilum, *trifle*], n., indecl., *nothing;* acc. often with adverbial force, *not at all, by no means.*

nīl, see **nihil.**

Nīlus, -ī, [Νεῖλος], m., *Nile*, the great river of Egypt.

nimbus, -ī, m., *rain-storm, storm, rain; rain-cloud, storm-cloud, thunder-cloud.*

nimius, -a, -um, [nimis], adj., *excessive, beyond measure, too great, too much.* As subst., **nimium**, -ī, n., *too much, excess.*

Ninus, -ī, [Νῖνος], m., *Ninus*, a mythical king of Assyria, founder of Nineveh.

Niobē, -es, f., *Niobe*, daughter of Tantalus and wife of the Theban king Amphīon; by her presumptuous pride she caused the death of all her family, and was turned to stone. See N. to p. 132, l. 2.

nisi [nē + sī], conj., *if not, unless, except, save only.*

nitēns, -entis, [niteō, *shine*], adj., *shining, bright, glittering, handsome, blooming.*

nitidus, -a, -um, [niteō, *shine*], adj., *shining, bright, polished, glittering; sleek, in good condition, trim; abundant, rich, blooming.*

nītor, nītī, nīxus and **nīsus sum**, 3, dep., n., *press upon, lean against, support one's self* on or by, *rest upon; make an effort, struggle, endeavor; advance, ascend, mount.*

niveus, -a, -um, [nix], adj., *of snow, snowy; snow-white, bright.*

nix, nivis, f., *snow.*

nō, nāre, nāvī, ——, 1, n., *swim, float.*

nōbilis, -e, [nōscō], adj., *well-known, famous, renowned, illustrious; high-born, of noble descent; noble, excellent, fine.*

nocēns, -entis, [noceō], adj., *harmful, hurtful, injurious, baneful, noxious; guilty, criminal, wicked.*

noceō, -ēre, -uī, -itum, 2, n., *harm, hurt, injure, inflict injury, do mischief.*

nocturnus, -a, -um, [nox], adj., *of night, by night, nocturnal;* often used where the English prefers an adv.

nōlō, nōlle, nōluī, ——, [nē + volō], irr., a., *wish not, will not, not wish, not will, be unwilling.*

nōmen, -inis, [cf. nōscō], n., *name, appellation, designation, fame, renown.*

nōminō, -āre, -āvī, -ātum, [nōmen], 1, a., *call by name, name; nominate, designate; mention, report.*

nōn, adv., *not, not at all, by no means.*

nōndum [nōn + dum], adv., *not yet.*

nōscō, nōscere, nōvī, nōtum, 3, a., *become acquainted with, get knowledge of, learn;* in tenses from pf. stem, *have learned,* hence *know, be familiar with, understand.*

noster, -tra, -trum, [nōs], poss. pron., adj., *our, ours, our own, of us.*

nota, -ae, [cf. nōscō], f., *mark, sign; stamp, spot; letter; nod, token.*

notābilis, -e, [notō], adj., *noteworthy, conspicuous, remarkable, memorable.*

nōtitia, -ae, [nōtus], f., *fame, celebrity; acquaintance, familiarity; knowledge.*

notō, -āre, -āvī, -ātum, [nota], 1, a., *mark, designate, stamp; note, observe; fix, impress upon; censure, reprimand.*

nōtus, -a, -um, [nōscō], adj., *known, well-known, famous, notorious; of ill repute, ill-reputed; common, familiar.*

Notus, -ī, [Νότος], m., *South wind.*

novem, num. adj., *nine.*

noverca, -ae, f., *step-mother.*

nōvī, see **nōscō**.

novitās, -ātis, [novus], f., *newness, novelty; strangeness.*

novō, -āre, -āvī, -ātum, [novus], 1, a., *make new, renew; change, alter.*

novus, -a, -um, adj., *new, recent, fresh, young; unfamiliar, unknown, strange, unusual; unused, inexperienced; last, latest, extreme.*

nox, noctis, f., *night;* by metonomy, *darkness, obscurity; ignorance, blindness, death.*

noxa, -ae, [cf. noceō], f., *harm, hurt, injury; offence, crime, punishment.*

nūbēs, -is, f., *cloud;* of a state of mind, *gloom.*

nūbila, -ōrum, [nūbilus], n., pl., *rain-clouds, clouds.*

nūbilus, -a, -um, [nūbēs], adj., *cloudy, lowering, overcast, cloud-bringing; dark, gloomy, unpropitious.*

nūbō, **nūbere**, **nūpsī**, **nūptum**, [cf. nūbēs], 3, a., *veil one's self;* of a bride, *marry, wed, be married.*

nūdō, -āre, -āvī, -ātum, [nūdus], 1, a., *make naked, strip; lay bare, lay open, make visible, uncover, expose; spoil, plunder.*

nūdus, -a, -um, adj., *naked, bare, uncovered,* often *without an outer garment* or *without a shield, lightly clad, exposed; destitute, without; mere, simple, only.*

nūllus, -a, -um, gen. **nūllīus**, [nē + ūllus], adj., *not any, none, no.* As subst., **nūllus**, -īus, m., *nobody, no one, no man.*

nūmen, -inis, [nuō], n., *nod; will, command; divine will, divine power, divinity, deity; divine regard, favor of the gods.*

numerō, -āre, -āvī, -ātum, [numerus], 1, a., *number, count, enumerate, reckon.*

numerus, -ī, m., *number; large number, multitude, quantity, body; rank, position, place; measure* of music or poetry, *rhythm, time, numbers*

numquam [nē + umquam], adv., *never, at no time, by no means.*

nunc [num + ce], adv., *now, at this time, at present, at the present time; under these circumstances, as it is, as matters are.*

nunc . . . nunc, *now . . . now, at one time . . . at another.*

nūntia, -ae, [nūntius], f., *she that brings tidings, messenger,* used only of a female.

nūntius, -a, -um, adj., *that brings tidings, announcing, informing.*

nūntius, -ī, m., *messenger, courier.*

nūper [novus + per], adv., *recently, lately, not long since.*

nurus, -ūs, f., *daughter-in-law; young married woman, young woman.*

nūsquam [nē + usquam], adv., *nowhere, in no place.*

nūtō, -āre, -āvī, -ātum, [freq. of nuō], 1, n., *nod, sway to and fro, shake, totter, stagger; waver, hesitate, doubt, falter.*

nūtriō, -īre, -īvī, -ītum, 4, a., *suckle, nourish, foster, rear; feed, cherish, sustain.*

nūtus, -ūs, [nuō], m., *nod; compliance, assent; will, command.*

nux, **nucis**, f., *nut;* used collectively, *dish of nuts, nuts.*

nympha, -ae, f., *bride, young woman;* especially in pl., *nymphs,* half-divine, beautiful beings inhabiting the sea, rivers, brooks, springs, forests, and mountains.

O.

Ō, interj., *O! oh!*

ob, prep. with acc., *towards, on account of, for, by reason of.*

In composition **ob** is usually assimilated before **c**, **g**, **f**, **p**, but remains unchanged before other letters. It adds the meaning *towards, at, before,* or *against.*

obiciō, -icere, -iēcī, -iectum, [ob + iaciō], 3, a., *throw before, offer, present; hold up, expose; throw against, throw up to, cast in one's teeth, upbraid, reproach with, taunt.*

obiectō, -āre, -āvī, -ātum, [freq. of obiciō], 1, a., *throw in the way of, interpose; cast up to, reproach with, accuse of.*

obitus, -ūs, [ob + eō], m., *a going down, setting, downfall, destruction, death.*

oblectō, -āre, -āvī, -ātum, [ob + lactō, *allure*], 1, a., *delight, amuse, entertain;* of time, *pass agreeably, spend pleasantly.*

oblinō, -linere, -lēvī, -litum, [ob + linō], 3, a., *besmear, smear, stain, daub; cover with, defile.*

oblīquus, -a, -um, adj., *sidelong, slanting, oblique, sidewise, crosswise;* of the channel of a stream, *winding, crooked.*

oblīvīscor, -vīscī, oblītus sum, 3, dep, n. and a., *forget, be forgetful; disregard, neglect, omit.*

oborior, -īrī, obortus sum, [ob + orior], 4, dep., n., *arise, spring up, appear.* lacrimīs obortīs, *with rising tears.*

obruō, -ere, -uī, -utum, [ob + ruō], 3, a., *overwhelm, cover, bury; cast down, destroy;* of seeds, *cover with earth, sow, plant.*

obscēnus, -a, -um, [ob, cf. caenum, *filth*], adj., *of ill omen, ill-boding, ill-omened, ominous; repulsive, offensive; immodest, impure.*

obscūrus, -a, -um, adj., *dark, dusky, shady, dim, obscure; unknown, unrecognized; indistinct, unintelligible, hard to understand; ignoble, mean.*

obserō, -serere, -sēvī, -situm, [ob + serō], 3, a., *sow, plant; cover, strew, cover over.*

obses, -idis, [ob, cf. sedeō], m. and f., *hostage; security, pledge, surety, assurance.*

obsistō, -sistere, -stitī, -stitum, [ob + sistō], 3, n., *take one's stand before, stand in the way; withstand, oppose, resist.*

obsitus, see **obserō**.

obstipēscō, -ere, obstipuī, ——, 3, inch., n., *be astounded, be struck with astonishment, stand amazed, be amazed; become senseless, be stupefied.*

obstō, -stāre, -stitī, -stātum, [ob + stō], 1, n., *stand before, stand in the way, be in the way; withstand, oppose, hinder, thwart, restrain.*

obstruō, -struere, -strūxī, -strūctum, [ob + struō], 3, a., *build up, close up, stop, make impassable; put in the way, hinder, obstruct.*

obtemperō, -āre, -āvī, -ātum, [ob + temperō], 1, n., *comply, conform, submit, obey.*

obvertō, -vertere, -vertī, obversum, [ob + vertō], 3, a., *turn towards, turn against, direct towards, direct;* of oars, *ply.*

obvius, -a, -um, [ob + via], adj., *in the way, meeting, so as to meet; in one's face, opposite.* obvius undīs, *up stream.* ut cuique erat obvia, *as she met each one.*

occāsus, -ūs, [occidō, *set*], m., of the heavenly bodies, *going down, setting;* by metonymy, *sunset, west; downfall, destruction, ruin, death.*

occīdō, -cīdere, -cīdī, -cīsum, [ob + caedō], 3, a., *strike down; cut down, kill, slay, murder.*

occidō, -cidere, -cidī, -cāsum, [ob + cadō], 3, n., *fall down, fall; die, perish, be slain;* of heavenly bodies, *go down, set.*

occiduus, -a, um, [cf. occidō], adj., *going down, setting, sinking;* by metonymy, *western.*

occulō, -culere, -culuī, -cultum, 3, a., *cover over, cover up; hide, conceal.*

occultō, -āre, -āvī, -ātum, [freq. of occulō], 1, a., *hide, conceal.*

occupō, -āre, -āvī, -ātum, [ob, cf. capiō], 1, a., *take possession of, lay hands upon, seize, gain, win; fall upon, surprise, attack; anticipate, outstrip; take up, fill.*

occurrō, -currere, -currī, occursum, [ob + currō], 3, n., *run to, run to meet, meet, encounter; rush upon, attack; present* itself or one's self, *occur, be thought of.*

ōcior, ōcius, adj. in comp. degree, sup. **ōcissimus**, *swifter, more rapid, more fleet, fleeter.*

ōcius, adv. in comp. degree, sup. ōcissimē, [ōcior], *more swiftly, more quickly, more speedily, sooner.*

oculus, -ī, m., *eye.*

ōdī, ōdisse, def., a., *hate; dislike, be displeased with.*

odium, -iī, [cf. ōdī], n., *hatred, grudge, ill-will, enmity; offence, aversion, abomination, nuisance; disgust, dissatisfaction.*

odor, -ōris, m., *smell, scent, odor; agreeable smell, fragrance, perfume; offensive smell, stench, stink.*

odōrātus, -a, -um, [odōrō, *make fragrant*], adj., *scented, odorous, sweet-smelling, fragrant.*

Oebalidēs, -ae, [Οἰβαλίδης], patr., m., *descendant of Oebalus*, king of Sparta; hence, *Spartan.*

Oetaeus, -a, -um, adj., *of Oeta*, a lofty mountain range in Oetaea, a district in Greece northwest of Phocis; *of Oetaea, Oetean.*

officium, -iī, [for opificium, from opus + faciō], n., *service, kindness, favor, courtesy; duty, obligation, office, function.*

olea, -ae, f., *olive, olive-berry; olive-tree; olive branch.*

olēns, -entis, [oleō, *smell*], adj., *odorous, smelling; sweet-smelling, fragrant; ill-smelling, stinking, reeking.*

ōlim [connected with ollus, old form of ille], adv., *at that time, formerly, once, long since; now and then, at times, ever;* of the future, *some time, some day, hereafter.*

olīvum, -ī, [olīva, *olive*], n., *olive-oil, oil.*

olor, -ōris, m., *swan.*

Olympus, -ī, [Ὄλυμπος], m., *Olympus*, a lofty mountain in the northeast part of Thessaly, thought to be the home of the gods; by metonomy, *the abode of the gods* in heaven, *heaven, sky.*

ōmen, -inis, n., *omen, sign, token, harbinger.*

omnipotēns, -entis, [omnis + potēns], adj., *all-powerful, all-mighty.* As subst., **Omnipotēns**, -entis, *the All-mighty*, i. e. Jupiter, Zeus.

omnis, -e, adj., *all, every, entire; all sorts of.* As subst., **omnēs**, -ium, m. and f., pl., *all men, all;* **omnia**, -ium, n., *every thing, all things.*

onerō, -āre, -āvī, -ātum, [onus], 1, a., *load, burden, fill; oppress, overwhelm.*

onerōsus, -a, -um, [onus], adj., *burdensome, heavy, oppressive, wearisome.*

onus, -eris, n., *load, burden; weight, trouble, difficulty.*

opācus, -a, -um, adj., *shaded, in the shade; casting a shade, making shade, shady; darkened, dark, obscure.*

operiō, -īre, -uī, opertum, [ob + periō], 4, a., *cover, cover over; shut, close; hide, conceal.*

operōsē [operōsus], adv., *laboriously, with great labor, with much difficulty.*

operōsus, -a, -um, [opera], adj., *full of labor, industrious, laborious; causing labor* or *trouble, toilsome, troublesome, difficult.*

opertus, -a, -um, see **operiō**.

Opheltēs, -ae, ['Οφέλτης], m., *Opheltes*, a Tyrrhenian seaman, one of the crew changed to dolphins by Bacchus.

opifex, -icis, [opus + faciō], m. and f., *worker, workman, artisan; maker, contriver.*

oppidum, -ī, n., *walled town, town, city.*

oppōnō, -pōnere, -posuī, -positum, [ob + pōnō], 3, a., *place opposite, put to, set before, oppose; bring forward, put, place.*

opprimō, -primere, -pressī, -pressum, [ob + premō], 3, a., *press against, press upon; oppress, weigh down, overwhelm, cover, close; overthrow, crush, subdue.*

ops, opis, nom. and dat. sing. not in use, f., *aid, assistance, help, support; power, ability; property, riches, means, resources, treasure, wealth.*

optātus, -a, -um, [optō], adj., *desired, longed for, welcome, agreeable.* As subst., optātum, -ī, n., *thing desired, desire, wish.*

optimus, see **bonus**.

optō, -āre, -āvī, -ātum, 1, a., *choose, select; wish, desire, wish for, long for.*

opus, -eris, n., *work, task, labor, toil; structure, building; work of art, book; deed, action, effect;* in phrases with **sum**, *necessity;* as **opus est**, *it is necessary, there is need of*, often followed by the abl.

ōra, -ae, f., *edge, border, rim, margin; boundary, limit, end; coast, sea-coast;* by metonymy, *territory, region, country.*

ōrāculum, often in poetry, ōrāclum, -ī, [ōrō], n., *oracle, oracular response, revelation, prophecy.*

orbis, -is, m., *ring, circle; orb, disk;* by metonymy, *wheel;* with or without terrae or terrārum, *earth, world, universe; region, country, territory; round, circuit.*

orbō, -āre, -āvī, -ātum, [orbus], 1, a., *deprive, strip, rob; make destitute, bereave.*

orbus, -a, -um, adj., *deprived, bereft, destitute, without; bereaved, childless, fatherless.*

ōrdō, -inis, m., *row, line, order, rank, series, array.*

Orestēs, -is or -ae, ['Ορέστης], m., *Orestes*, son of Agamemnon and friend of Pylades. Orestes slew his mother Clytemnestra, and was tormented by the Furies.

orgia, -ōrum, [ὄργια], n., *orgies*, rites of Bacchus, celebrated by night, *Bacchic orgies; secret revels.*

oriēns, -ientis, [orior], m., *rising sun, morning sun;* by metonymy, *East, Orient; day.*

orīgō, -inis, [orior], f., *source, origin; descent, birth, lineage; race, family, stock; ancestor, founder, creator.*

orior, -īrī, ortus sum, 4, dep., n., *arise, rise, become visible; spring, descend, begin, originate; be born, be descended.*

ōrnātus, -a, -um, [ōrnō], adj., *fitted out, provided, furnished, equipped; adorned, decked, decorated, embellished; eminent, illustrious.*

ōrnō, -āre, -āvī, -ātum, 1, a., *furnish, equip, provide, prepare; adorn, deck out, embellish, set off, ornament.*

ōrō, -āre, -āvī, -ātum, [ōs, *mouth*], 1, n. and a., *speak; argue, plead, entreat, implore, beseech.*

Orpheus, -eī or -eos, acc. -eum, -ea, or -ēa, [Ὀρφεύς], m., *Orpheus*, a mythical singer of Thrace, son of Apollo and Calliope. Cf. N. to p. 144, l. 3.

Orphēus, -a, -um, [Ὀρφεῖος], adj., *of Orpheus, Orpheus's.*

ortus, -ūs, [orior], m., *a rising, rise; beginning, origin, source.* ortus sōlis, *sunrise;* by metonymy, *east.*

Ortygia, -ae, [Ὀρτυγία], f., *Ortygia*, an island on which a part of the city of Syracuse stood, and in which was the spring Arethusa. See Plan on p. 259.

ōs, ōris, n., *mouth, beak;* by metonymy, *face, look, countenance, features; voice, speech, language; orifice, aperture.*

os, ossis, n., *bone;* by metonymy, *inmost part* of the body, *marrow.*

ōsculum, -ī, [ōs], n., *little mouth, pretty mouth; kiss.*

Ossa, -ae, [Ὄσσα], m. or f., *Ossa*, a high mountain in the eastern part of Thessaly, between Olympus and Pelion.

ostendō, -ere, -dī, -tum, [obs, old form of ob, + tendō], 3, a., *stretch out, spread before; expose to view, show, disclose, manifest, point out; make known, tell, declare.*

ōstium, -ī, [ōs], n., *door;* by metonymy, *mouth, entrance.*

ostrum, -ī, n., *purple dye, purple;* by metonymy, *stuff dyed purple, purple dress, purple covering, purple.*

ōtium, -iī, n., *leisure, ease, idleness; repose, rest; quiet.*

ovis, -is, f., *sheep.*

ōvum, -ī, n., *egg.*

P.

pābulum, -ī, [pāscō], n., *food, fodder, pasturage; nourishment, sustenance.*

pacīscor, pacīscī, pactus sum, 3, dep., n. and a., *agree, bargain, contract, covenant, stipulate.*

pactum, -ī, [pactus], n., *agreement, stipulation, contract, compact, covenant.*

pactus, -a, -um, [pacīscor], adj., *agreed, covenanted, settled, stipulated.*

paene, adv., *almost, nearly.*

paeniteō, -ēre, -uī, ——, 2, a. and n., *make sorry; be sorry, repent.* Impers., paenitet, -ēre, paenituit, *it makes sorry, it repents, it grieves, it displeases, it offends.* paenituit eum, *he was sorry.*

palaestra, -ae, [παλαίστρα], f., *wrestling-place, wrestling-school, gymnasium, palaestra;* by metonymy, *wrestling, wrestling-match.*

Palātium, -ī, [Palēs, an ancient divinity of shepherds]. n., *Palatine*, one of the seven hills of Rome, south of the Forum, on which was built the imperial residence of Augustus; hence, pl., palātia, -ōrum, *palace.*

palātum, -ī, n., *palate.*

Palīcus, -ī, m., *Palicus*, one of the twin brothers, sons of Jupiter and Thalia, to whom a sulphurous pool in Sicily was sacred; usually in pl., fratrēs Palīcī, or deī Palīcī. See N. to p. 127, l. 22.

palla, -ae, f., *long robe, mantle, outer garment;* sometimes *undergarment.*

Pallas, -adis and -ados, f., *Pallas,* a name often given to Athene, who was identified with the Roman *Minerva;* as the olive was sacred to her, by metonymy, *olive-tree, olive-oil, oil.*

palleō, -ēre, -uī, ——, 2, n., *turn pale, be pale, grow pale; change color, fade, become discolored.*

pallēscō, -lēscere, -luī, ——, [palleō], 3, inch., n., *grow pale, become sallow, turn yellow;* of foliage, *wither.*

pallidus, -a, -um, [palleō], adj., *pale, pallid, ghastly, wan, colorless.*

pallor, -ōris, [palleō], m., *paleness, pallor, wanness, whiteness; unsightliness;* personified, **Pallor**, *Pallor, god of fear.*

palma, -ae, f., *palm* of the hand, *flat hand;* by metonymy, *hand; palm-tree, palm, date; palm-branch, palm-wreath, prize.*

palūs, -ūdis, f., *swamp, marsh, fen, bog, pool.*

palūster, -tris, -tre, [palūs], adj., *swampy, marshy.*

pampineus, -a, -um, [pampinus, *vine-tendril*], adj., *of vine-tendrils, covered with vine-tendrils, of vine-leaves, vine-clad.*

pandō, pandere, pandī, passum and pansum, 3, a., *spread out, unfold, expand, open; reveal, explain, make known.*

pandus, -a, -um, [pandō], adj., *crooked, curved, bent.*

Panopē, -ēs, [Πανόπη], f., *Panope,* or *Panopeus,* a city in Phocis, east of Delphi, near the border of Boeotia.

panthēra, -ae, [πάνθηρ], f., *panther.*

Panthoidēs, -ae, patr., m., *son of Panthus,* that is, Euphorbus, who was slain in the Trojan War by Menelaus, and whose soul Pythagoras claimed had entered into himself.

papāver, -eris, n., *poppy.*

pār, paris, adj., *equal, as large as, like; well-matched; suitable.* As subst., pār, paris, m. and f., *mate, companion, spouse.*

parātus, -ūs, [parō], m., *preparation, outfit.*

Parca, -ae, [parcō], f., *goddess of Fate,* usually in pl., Parcae, -ārum, *the Fates,* three in number. See p. 27.

parcō, parcere, pepercī and parsī, parsum and parcitum, 3, n., *spare, be sparing, use moderately; treat with forbearance, use carefully, be indulgent; abstain, cease, refrain, stop, let alone, omit.*

parcus, -a, -um, [cf. parcō], adj., *sparing, scanty, frugal, moderate, thrifty.*

parēns, parentis, [pariō], m. and f., *parent, father, mother; ancestor, progenitor.*

parentālis, -e, [parēns], adj., *of parents, parental; in honor of dead parents and kindred, in honor of the dead.* diēs parentālis, *day of the festival for the dead.* As subst., parentālia, -um, n., pl., *festival in honor of dead kindred, Parentalia.*

parentō, -āre, ——, -ātum, [parēns], 1, a., *offer solemn sacrifice in honor of dead kindred, offer sacrifice to the dead, bring an offering for a dead parent, avenge the death of a parent.*

pāreō, -ēre, -uī, ——, 2, n., *appear, be visible; obey, submit, comply;* of promises, *satisfy, fulfil.*

pariēs, -etis, m., *house wall, wall.*

parilis, -e, [pār], adj., *equal, like.*

pariō, parere, peperī, paritum and partum, 3, a., *bring forth, give birth to, produce; acquire, obtain, secure, procure, get, gain.*

Paris, -idis, acc. **Paridem** or **Parim**, m., *Paris*, son of Priam and Hecuba; he carried off the Spartan Helen, thus becoming the cause of the Trojan war, but was cared for by Venus, in whose favor he had decided in the contest of beauty between Venus, Juno, and Minerva.

pariter [pār], adv., *equally, alike, in like manner, in the same way; at the same time, at once, together.*

Parnāsius, -a, -um, [Parnāsus], adj., *of Parnassus*, a mountain in Phocis, *Parnassian.*

Parnāsus, -ī, [Παρνασός], m., *Parnassus*, a high mountain in Phocis, sacred to Apollo and the Muses. See N. to p. 90, l. 152.

parō, -āre, -āvī, -ātum, 1, a. and n., *make ready, prepare, provide, furnish, arrange; prepare one's self, get ready; intend, purpose, design; procure, acquire, get.*

Paros, -ī, [Πάρος], f., *Paros*, an island in the Aegean sea, in the group of Cyclades, west of Naxos; famous for the fine marble found there.

Parrhasis, -idis, [Παρρασίς], adj., *of Parrhasia*, a city in Arcadia, in the Peloponnesus; hence, *Arcadian.*

pars, partis, f., *part, portion, share, division; several, some; party, side; rôle, character; region, country; direction.*

partim [pars], adv., *partly, in part.*

partus, -ūs, [pariō], m., *bringing forth, birth.*

parum, comp. **minus**, sup. **minimē**, [cf. parvus], adv., *too little, not enough, insufficiently;* comp., *less, too little;* sup. *least.*

parvus, -a, -um, comp. **minor**, sup. **minimus**, adj., *little, small, inconsiderable, insignificant.*

pāscō, pāscere, pāvī, pāstum, 3, a. and n., *feed, nourish, support, sustain; pasture, attend; feed upon, feast;* pass., **pāscor**, -ī, pāstus sum, often with reflex. sense, *be fed, feed;* of animals, *graze, pasture.*

pascuus, -a, -um, [pāscō], adj., *for pasture, of pasture.* As subst., **pascua**, -ōrum, n., pl., *pastures.*

passim [passus], adv., *far and wide, in all directions, in every direction, in every part; here and there, at random.*

passus, -a, -um, [pandō], adj., *outspread, outstretched, open;* of hair, *dishevelled.*

passus, -a, -um, see **patior.**

passus, -ūs, [pandō], m., *step, pace, footstep, track, trace.*

pāstor, -ōris, [pāscō], m., *shepherd, herdsman.*

patefaciō, -facere, -fēcī, -factum, [pateō + faciō], 3, a., *open up, lay open, throw open; make visible; disclose, bring to light.*

pāteō, -ēre, -uī, ——, 2, n., *lie open, be open, stand open, stand apart; be accessible, be exposed; extend; be evident, be clear, be plain.*

pater, -tris, m., *father;* pl., *fathers, forefathers, ancestors; elders, senators.*

paternus, -a, -um, [pater], adj., *of a father, father's, paternal;* of one's *native country, of the fatherland.*

patiēns, -entis, [patior], adj., *enduring, bearing, suffering, patient; firm, unyielding, hard.*

patientia, -ae, [patiēns], f., *endurance, patience; forbearance, humility.*

patior, patī, passus sum, 3, dep., a., *suffer, bear, endure, undergo, meet with; allow, permit, let.*

patria, -ae, [patrius], f., *fatherland, native place; dwelling-place, home.*

patrius, -a, -um, [pater], adj., *of a father, a father's, fatherly; ancestral, of a family, family-.*

patruēlis, -e, [patruus], adj., *of a father's brother; of a cousin, of cousins.*

patulus, -a, -um, [pateō], adj., *spread out, wide-spreading; open, wide, broad, extended.*

paucus, -a, -um, adj., *few, small, little.* Pl. as subst., **paucī**, -ōrum, and **paucae**, -ārum, m. and f., *few, a few;* **pauca**, -ōrum, *a few things, little, a few words, few words.*

paulātim [paulum], adv., *little by little, by degrees, gradually.*

paulum [paulus], adv., *a little, somewhat.*

pauper, -eris, adj., *poor, of small means, lowly, humble; scanty, small.* As subst., **pauper**, -eris, m., *poor man.*

paupertās, -ātis, [pauper], f., *poverty, narrow means, small means.*

paveō, -vēre, pāvī, ——, 2, n. and a., *shake with fear, be in terror, be afraid; dread, fear.*

pavidus, -a, -um, [paveō], adj., *trembling with fear, quaking, fearful, timid, shy.*

pāx, pācis, f., *peace, treaty, agreement, reconciliation; concord, harmony, tranquillity, rest, quiet; concession, permission.*

peccō, -āre, -āvī, -ātum, 1, n., *make a mistake, transgress, offend; commit a crime, sin, do wrong.*

pecten, -inis, [pectō], n., *comb;* by metonymy, *rake.*

pectō, pectere, pexī, pexum, 3, a., *comb, comb out.*

pectus, -oris, n., *breast, breast-bone;* by metonymy, *heart, soul, feeling; thought, mind, understanding; character, person.*

pecus, -oris, n., *cattle,* used collectively of all domestic animals kept for food or for service; hence, of sheep, *flock;* of horses, *stud, drove;* of oxen and cows, *herd, drove;* also by synecdoche, indicating one of a collection, *animal,* as *sheep, lamb,* etc.

pecus, -udis, f., *a head of cattle,* meaning one of a number; *brute, animal, beast;* especially, *a sheep.*

pēior, -us, see **malus.**

pelagus, -ī, [πέλαγος], n., *sea.*

Pēlion, -ī, [Πήλιον], n., *Pelion,* a high mountain in the southeastern part of Thessaly.

pellis, -is, f., *skin, hide, pelt;* by metonymy, *tanned hide, leather.*

pellō, pellere, pepulī, pulsum, 3, a., *strike, beat, push; drive away, force back, banish, repel, rout; remove, dismiss, dispel; affect, impress;* of a musical instrument, *strike, touch, play.*

Penātēs, -ium, [penus, *provision*], m., *household gods, guardian deities of the house, Penates;* by metonymy, *hearth, home.*

pendeō, pendēre, pependī, pēnsum, [pendō], 2, n., *hang, hang down, hang* upon; *be suspended, float, hover, overhang; rest, be dependent; be in suspense, be uncertain, be irresolute, be undecided, hesitate.*

pendō, pendere, pependī, pēnsum, 3, a., *hang, suspend; weigh out, pay, suffer; weigh, ponder, consider, value, esteem.*

penetrālis, -e, [penetrō], adj., *piercing; inner, inmost, interior.* As subst., **penetrāle**, -is, n., *inner room, inner chamber, inner part, inmost part.*

penetrō, -āre, -āvī, -ātum, 1, a. and n., *enter, penetrate, pierce.*

penitus [cf. **penus**], adv., *inwardly, deeply, far within; thoroughly, utterly, through and through.*

penna, -ae, [petō], f., *feather, plume;* pl., *wing.*

Pentheus, -eī and -eos, acc. **Penthea**, [Πενθεύς], m., *Pentheus*, grandson of Cadmus and king of Thebes. Cf. N. to p. 112, l. 1.

per, prep. with acc. only, *through;* of space, *through, across, along, over, among;* of time, *through, during, in the course of, at the time of;* of agency, means, and manner, *through, by, by the hands of, by means of, under pretence of, for the sake of;* in oaths, *in the name of, by.* In composition, *through, thoroughly, perfectly, completely, very much, very.*

peragō, -agere, -ēgī, -āctum, [per + agō], 3, a., *drive through, thrust through, transfix, pass through, traverse; disturb, trouble; complete, finish, execute, carry out; go through; relate, describe, set forth.*

percalēscō, -calēscere, -caluī, ——, [per + calēscō, *grow warm*], 3, inch., *become heated through, become thoroughly heated.*

percipiō, -cipere, -cēpī, -ceptum, [per + capiō], 3, a., *take wholly, seize, take possession of, assume, take on; collect, obtain; take in, observe, learn, know; feel, enjoy.*

percutiō, -cutere, -cussī, -cussum, [per + quatiō, *shake*], 3, a., *strike through, thrust through, pierce, transfix; strike hard, smite, kill, slay; hit, beat;* of a musical instrument, *strike, touch.*

perdō, -dere, -didī, -ditum, [per + dō], 3, a., *make way with, waste, destroy, ruin; squander, dissipate, lose utterly.*

peregrīnus, -a, -um, [per + ager], adj., *strange, foreign, alien.* As subst., **peregrīnus**, -ī, m., *foreigner, stranger;* **peregrīna**, -ae, f., *foreign woman, foreigner.*

peremō, -emere, -ēmī, -ēmptum, [per + emō], 3, a., *do away with, cut off, destroy, kill.*

perennis, -e, [per + annus], adj., *through the year; unceasing, never failing, perpetual, perennial, everlasting.*

pereō, -īre, -īvī or -iī, -itum, [per + eō], irr., n., *pass away, vanish, disappear; perish, be destroyed; be wasted, fail, be lost.*

pererrō, -āre, -āvī, -ātum, [per + errō], 1, a., *wander through, wander over, roam through.*

perfectus, -a, -um, [perficiō], adj., *finished, complete, perfect, excellent.*

perfectus, -a, -um, see **perficiō**.

perficiō, -ere, -fēcī, -fectum, [per + faciō], 3, a., *bear through; carry, bring; carry through, complete, accomplish; bear, endure, suffer, put up with.*

perfidus, -a, -um, [per + fīdus], adj., *faithless, false, perfidious, treacherous, unreliable.* As subst., **perfidus**, -ī, m., *knave, scoundrel.*

perfringō, -fringere, -frēgī, -frāctum, [per + frangō], 3, a., *break through, break in pieces, shatter, fracture.*

perfundō, -fundere, -fūdī, -fūsum, [per + fundō], 3, a., *pour over, drench, bathe; besprinkle, moisten.*

Pergus, -ī, m., *Pergus*, a lake near Henna in Sicily. See N. to p. 127, l. 1.

perhorrēscō, -horrēscere, -horruī, ——, [per + horrēscō], 3, inch., n., *become rough, roughen, bristle up; quake with terror, tremble greatly;* of water, *run high.*

perīculum, without parasitic vowel, **periclum**, -ī, n., *trial, attempt; risk, hazard, danger, peril.*

Perillus, -ī, [Πέριλλος], m., *Perillus*, a statuary, who made for the tyrant Phalaris a bronze bull, in which victims could be tortured. See N. to p. 66, l. 7.

periūrus, -a, -um, [per + iūs], adj., *oath-breaking, oath-disregarding, false to vows, perjured.*

permātūrēscō, -rēscere, -ruī, ——, [per + mātūrēscō, *become ripe*], 3, inch., n., *become fully ripe, ripen fully.*

permittō, -mittere, -mīsī, -missum, [per + mittō], 3, a., *let go, cast, hurl; allow, suffer, permit, grant; surrender, entrust.*

perōdī, -ōdisse, -ōsus sum, [per + ōdī], def., a., *hate greatly, detest, be disgusted with.*

perpetior, -petī, -pessus sum, [per + patior], 3, dep., a. and n., *bear with firmness, allow, suffer, endure; be patient, control one's self.*

perpetuus, -a, -um, [per, cf. petō], adj., *continuous, uninterrupted; unbroken, continual, perpetual, constant; entire, whole.*

Persephonē, -ēs, [Περσεφόνη], f., the Greek name for *Proserpina.* Cf. p. 35.

persequor, -sequī, -secūtus sum, [per + sequor], 3, a., *follow persistently, follow after, pursue, chase; prosecute; perform, accomplish; set forth, relate.*

Perseus, -eī and -eos, [Περσεύς], m., *Perseus*, son of Jupiter and Danaë, one of the most famous of the Greek heroes. Cf. p. 37.

Persis, -idis, acc. **Persida**, f., *Persia.*

personō, -āre, -uī, ——, [per + sonō], 1, n. and a., *sound through and through, sound loudly, fill with sound; resound.*

perspiciō, -spicere, -spexī, -spectum, [per + speciō], 3, a., *look through, look at, look into; inspect, examine; observe, discern, note.*

perstō, -stāre, -stitī, -stātum, [per + stō], 1, n., *stand firm, remain standing; remain steadfast, continue, persist, persevere.*

perterreō, -terrēre, -terruī, -territum, [per + terreō], 2, a., *frighten greatly, terrify.*

pertināx, -ācis, [per + tenāx], adj., *holding steadfastly, persevering; unyielding, steadfast, obstinate, stubborn.*

perveniō, -venīre, -vēnī, -ventum, [per + veniō], 4, n., *come through to, come up, arrive, reach; attain, come to.*

pervius, -a, -um, [per + via], adj., *affording a passage, affording a way, passable.*

pēs, pedis, m., *foot;* of a table, *foot, leg;* of a ship, *sail-rope, sheet;* in verse, *foot;* as a measure, *foot.*

petō, petere, petīvī and -iī, petītum, 3, a., *strive for, aim at, seek; rush at, attack, assail; demand, require; beg, beseech, entreat; woo, court; pursue; wrest, draw from.*

Phaedimus, -ī, [Φαίδιμος], m., *Phaedimus*, one of the sons of Amphīon and Niobe.

Phaëthōn, -ontis, [Φαέθων, *Shining One*], *Phaëthon*, son of Helios and Clymene, who was killed by Jupiter in an unsuccessful attempt to drive his father's chariot. See N. to p. 95, l. 1.

Phalaris, -idis, [Φάλαρις], m., *Phalaris*, a tyrant of Agrigentum in Sicily, who appears to have flourished in the earlier part of the sixth century B. C. He is said to have been exceedingly cruel; but little is positively known about him.

pharetra, -ae, [φαρέτρα], f., *quiver*.

Philēmōn, -ōnis, [Φιλήμων], m., *Philemon*, an aged Phrygian, husband of Baucis. See N. to p. 140, l. 1.

Philomēla, -ae, [Φιλομήλη], f., *Philomela*, daughter of Pandion and sister of Procne, afterwards changed into a swallow, or nightingale. See N. to p. 54, l. 7.

Phlegōn, -ontis, [φλέγων, *burning*], m., *Phlegon*, one of the horses of Helios.

phōca, -ae, acc. -ēn, [φώκη], f., *seal, sea-calf*.

Phōcēus, -eos, [Φώκειος], adj., *Phocian, of Phocis*.

Phōcis, -idis, [Φωκίς], f., *Phocis*, a country in Greece, west of Boeotia, in which Mt. Parnassus and Delphi were situated.

Phoebē, -ēs, [Φοίβη, fem. of φοῖβος, *beaming*], f., *Phoebe*, sister of Phoebus, goddess of the moon, identified sometimes with Artemis, and usually with the Roman Diana.

Phoebēus, -a, -um, [Phoebus], adj., *of Phoebus, of Apollo, Phoebean*.

Phoebus, -ī, [φοῖβος, *beaming*], m., *Phoebus, Apollo*, as god of light; by metonymy, *sun*.

Phoenīces, -um, [Φοίνικες], m., *Phoenicians*.

Phoenīx, -īcis, [Φοῖνιξ], *Phoenix*, one of the sons of Agenor.

phoenīx, -īcis, acc. -īca, [φοῖνιξ], m., *phoenix*, a fabulous bird, said to live in Egypt and to renew its own life at stated periods. According to one form of the myth, every five hundred years the phoenix commits itself to the flames, and from the ashes forthwith a new bird rises.

Phryges, -um, [Φρύγες], m., *Phrygians*, inhabitants of Phrygia.

Phrygia, -ae, [Φρυγία], f., *Phrygia*, a country in the western part of Asia Minor.

Phrygius, -a, -um, [Φρύγιος], adj., *of Phrygia, Phrygian; of Troy, Trojan*.

Phryx, -ygis, [Φρύξ], adj., *of Phrygia, Phrygian*.

Phylacidēs, -ae, [Φυλακίδης], patr., m., *descendant of Phylacus*; applied to Protesilāus, grandson of Phylacus, and ruler of the city Phylace, in Thessaly.

piceus, -a, -um, [pix, *pitch*], adj., *of pitch, pitchy; pitch-black, black as pitch*.

pīctus, -a, -um, [pingō], adj., *colored, variegated, many-colored, gay-colored, spotted; embroidered, decorated*.

pietās, -ātis, [pius], f., *dutiful conduct, dutifulness, sense of duty; religiousness; faithfulness* in discharge of duty, particularly toward kindred; *duty, loyalty, fealty, affection, gratitude*.

piger, -gra, -grum, [cf. piget], adj., *unwilling, reluctant; slow, sluggish, inactive; lazy, indolent, dull*.

piget, pigēre, piguit and pigitum est, 2, impers., a., *it annoys, it vexes, it troubles, it disgusts; it causes to repent, it makes sorry.*

pīgnus, -oris and -eris, n., *pledge, pawn, security; wager, stake; token, assurance, troth; pledge of love, child.*

pigrē [piger], adv., *sluggishly, slowly.*

pīnēta, -ōrum, [pīnus], n., *pine forests, pine groves, pine woods.*

pīneus, -a, -um, [pīnus], adj., *of pines, of the pine-tree, of pine, piny.*

pinguis, -e, adj., *fat, rich, fertile; dull, stupid; calm, quiet.*

pinna, -ae, f., *feather, plume;* by metonymy, *wing, arrow, fin, promontory.*

pīnus, -ūs, f., *pine-tree, fir-tree, pine;* by metonymy, *ship* made *of pine, vessel.*

piō, -āre, -āvī, -ātum, [pius], 1, a., *appease, propitiate, atone for.*

Pirēnis, -idis, [Πειρηνίς], adj., *of Pirene,* a famous double spring, or two springs, supposed to be connected by an underground channel, in the city of Corinth. Here Bellerophon is said to have caught the winged horse Pegasus, whence Pirene was considered sacred to the Muses.

Pīsa, -ae, [Πῖσα], f., *Pisa,* a city of Elis, in the northwestern part of the Peleponnesus.

Pīsaeus, -a, -um, adj., *of Pisa, Pisaean; of Elis.*

piscis, -is, m., *fish;* as a constellation, sing. **Piscis** or pl. **Pisces**, *Pisces.*

pius, -a, -um, adj., *dutiful, conscientious, devout, religious; devoted,* especially to kindred; *faithful, loving, filial.*

plācābilis, -e, [plācō], adj., *appeasable, placable, easily pacified.*

plācātiō, -ōnis, [plācō], f., *propitiation, appeasing.*

placeō, -ēre, -uī or -itus sum, 2, n., *please, be pleasing, give pleasure, meet with approval, suit, satisfy;* often impers., **placet**, -ēre, -itum est, *it pleases, it is agreed, it seems right, it is resolved, it is decided.*

placidus, -a, -um, [placeō], adj., *gentle, quiet, calm, still, serene, placid.*

placitus, -a, -um, [placeō], adj., *pleasing, agreeable, acceptable.*

plācō, -āre, -āvī, -ātum, [cf. placeō], 1, a., *quiet, soothe, calm; appease, conciliate, reconcile.*

plaga, -ae, f., *hunting-net, snare; region, quarter, country.*

plāga, -ae, f., *blow, stroke, thrust.*

plangō, plangere, plānxī, planctum, 3, a., *strike, beat,* especially in grief and lamentation; *wail, lament, bewail.*

plangor, -ōris, [plangō], m., *striking, beating,* especially of the breast in sorrow; hence, *wailing, lamentation, shriek* of grief or pain.

planta, -ae, f., *sprout, sprig, shoot, graft; young plant, slip; sole.*

plānus, -a, -um, adj., *level, flat.*

plaudō, plaudere, plausī, plausum, 3, a. and n., *beat, strike, clap; clap in applause, applaud, give applause;* of a bird, *flutter.*

plaustrum, -ī, n., *wagon, cart;* as a constellation, *Charles's Wain.*

plausus, -ūs, [plaudō], m., *a clapping, striking; clapping of hands, applause.*

plēbs, plēbis, and **plēbēs**, -ēī or -ī, f., *common people, commons, common folk, populace, lower class; mass, throng, multitude.*

plēctrum, -ī, [πλῆκτρον], n., *plectrum, quill,* with which the strings of the lyre were struck; by metonymy, *lyre, lute, strain.*

Plēïas, -adis, [Πληϊάς], f., *Pleiad,* one of the seven stars forming the constellation Pleiades; pl., **Plēïades**, **-um**, *Pleiades,* said to have been daughters of Atlas and Pleione, and to have killed themselves because of grief at the death of their sisters the Hyades; thereupon they were transferred to the heavens.

plēnus, -a, -um, [cf. **pleō**], adj., *full, filled; sated, satisfied, laden; abounding, rich;* of voices, *deep, clear, loud;* of the moon, *full.*

plūma, -ae, f., *feather,* especially *a soft feather, plume;* with collective force, *plumage.*

plumbeus, -a, -um, [**plumbum**], adj., *of lead, leaden; heavy, oppressive; stupid, dull.*

plumbum, -ī, n., *lead;* by metonymy, *ball* of lead, *leaden ball, bullet.*

plūmeus, -a, -um, [**plūma**], adj., *of down, filled with down, downy.*

plūrimus, -a, -um, [**plūs**], see **multus**.

plūs, plūris, pl. **plūres**, **plūra**, see **multus**.

pluvius, -a, -um, [**pluō**], adj., *rainy, rain-bringing.* **pluvia aqua**, *rain-water, rain.*

pōculum, -ī, [cf. **pōtō**, *drink*], n., *drinking-cup, bowl, beaker;* by metonymy, *draught, drink.*

poena, -ae, [ποινή], f., *compensation, recompense; penalty, punishment, retribution, vengeance.*

Poenus, -a, -um, adj., *Punic, Carthaginian.*

poēta, -ae, [ποιητής], m., *poet.*

pollēns, -entis, [**polleō**, *be powerful*], adj., *powerful, strong, mighty.*

pollex, -icis, m., *thumb.*

pollicitum, -ī, [**polliceor**], n., *promise, pledge, assurance.*

polus, -ī, [πόλος], m., *end of an axis, pole* of the heavens; by metonymy, *heavens, sky, vault* of heaven. **polus glaciālis**, *north pole.* **polus austrālis**, *south pole.*

pōmārius, -a, -um, [**pōmum**], adj., *of fruit, of fruit-trees.* As subst., **pōmārium**, **-ī**, n., *orchard, fruit-garden.*

pōmifer, -fera, -ferum, [**pōmum** + **ferō**], adj., *fruit-bearing, fruit-producing.*

pompa, -ae, [πομπή], f., *solemn procession, public procession, parade; train, retinue.*

pōmum, -i, n., *fruit* of a tree, *tree-fruit,* used of apples, pomegranates, mulberries, etc.

pondus, -eris, [**pendō**], n., *weight; heavy body, burden, load; importance, significance, consideration, influence.*

pōnō, **pōnere**, **posuī**, **positum**, 3, a., *set down, place, set, put, lay down, lay, fix, station; set up, erect, build; set forth, depict; lay aside, take off; lay out* for burial, *bury; allay, quiet; spend, employ; count, reckon, consider; assert, allege, maintain; propose, offer; put away, dismiss.*

pōntifex, -icis, [**pōns**, cf. **faciō**], m., *high-priest, pontiff.*

pontus, -ī, [πόντος], m., *sea.*

poples, -itis, m., *ham, hollow of the knee, hough;* by metonymy, *knee.*

populō, **-āre**, **-āvī**, **-ātum**, 1, a., *lay waste, pillage, plunder, spoil, waste; ruin, destroy.*

populus, -ī, m., *people, nation; multitude; host, throng.*

porcus, -ī, m., *hog, pig.*

porrēctus, -a, -um, [porrigō], adj., *stretched out, extended; wide-spread, wide-spreading.*

porrigō, -rigere, -rēxī, -rēctum, [por-, for prō, + regō], 3, a., *stretch out, reach out, lengthen, put forth; extend, reach; hold forth, offer, present.*

porta, -ae, f., *gate* of a city, *gate, entrance.*

portitor, -ōris, [portō], m., *carrier*, especially *ferry-man, boatman.*

portō, -āre, -āvī, -ātum, 1, a., *carry, convey, bring, take.*

portus, -ūs, [cf. porta], m., *harbor, haven, port; place of refuge, retreat.*

poscō, poscere, poposcī, ——, 3, a., *ask* with urgency, *demand, request, beg.*

possideō, -sidēre, -sēdī, -sessum, [por-, for prō, + sedeō], 2, a., *possess, be master of, own; hold possession of, occupy.*

possum, posse, potuī, [potis + sum], irr., n., *be able, can, have power.*

post, adv., of place and time; of place, *behind, back, backwards, from the rear;* of time, *afterwards, after, later, next.*

post, prep. with acc., *after;* of place, *behind;* of time, *after, since;* of other relations, *after, inferior to, beneath, next to.*

posterus, -a, -um, nom. sing. m. not found, comp. **posterior**, sup. **postrēmus**, [post], adj., *following, coming after, subsequent, future.* As subst., **posterī**, -ōrum, m., pl., *descendants, posterity.* Comp., **posterior**, -us, *later, inferior, less important.* Sup., **postrēmus**, -a, -um, *last, hindmost; lowest, worst.*

postis, -is, m., *door-post;* pl., by metonymy, *door.*

postpōnō, -pōnere, -posuī, -positum, [post + pōnō], 3, a., *put after, consider of less account, esteem less; neglect, disregard.*

postquam [post + quam], conj., *after that, after, as soon as, when; since, inasmuch as.*

potēns, -entis, [possum], adj., *able, strong, powerful, mighty; having power, ruling, having the mastery, controlling; possessed of; capable, influential.*

potentia, -ae, [potēns], f., *power, force, might; authority, influence, rule, sway.*

prae, prep. with abl., *before, in front of; in comparison with, compared with, in view of; by reason of, on account of, because of.* In composition, *before, very.*

praebeō, -ēre, -uī, -itum, [prae + habeō], 2, a., *hold forth, reach forth, offer; give, furnish, supply, grant, present, allow, permit.*

praeceps, -cipitis, [prae + caput], adj., *headlong, head foremost, in haste; steep, precipitous, abrupt, swift, rushing, violent; rash, hasty.*

praeceptum, -ī, [praecipiō, *admonish*], n., *maxim, precept; injunction, direction, order.*

praecipitō, -āre, -āvī, -ātum, [praeceps], 1, a. and n., *cast headlong, hurl down, cast down, throw headlong, throw down, hasten, hurry; rush headlong, rush down, tumble, fall, sink, drop.*

praecipuus, -a, -um, [prae, cf. capiō], adj., *special, particular, peculiar; excellent, distinguished, remarkable, chief, extraordinary.*

praecordia, -ōrum, [prae + cor], n., *diaphragm;* by metonymy, *stomach, breast, heart.*

praecutiō, -ere, ——, ——, [prae + quatiō, *shake*], 3, a., *shake before, brandish before, brandish in front of.*

praeda, -ae, f., *booty, plunder, spoil;* by metonymy, *prey, game, gain, profit.*

praedō, -ōnis, [praeda], m., *plunderer, robber.*

praeferō, -ferre, -tulī, -lātum, [prae + ferō], irr., a., *carry in front of, bear before, bear forward; place before, set before, prefer; manifest, reveal.*

praefīgō, -fīgere, -fīxī, -fīxum, [prae + fīgō], 3, a., *fasten in front of, set up before, set up in front, affix;* of spears and the like, *tip, point.*

praemium, -iī, [prae, cf. emō], n., *reward, recompense; prize, plunder, booty.*

praemoneō, -ēre, -uī, -itum, [prae + moneō], 2, a., *forewarn; foretell, predict.*

praemonitus, -ūs, [praemoneō], m., *forewarning, premonition.*

praenūbilus, -a, -um, [prae + nūbilus], adj., *very cloudy, dusky, gloomy.*

praepes, -petis, [prae + petō], adj., *swift of flight, swift-winged, fleet.* As subst., praepes, -petis, m. and f., *bird*, especially *large bird.*

praepōnō, -pōnere, -posuī, -positum, [prae + pōnō], 3, a., *place before, place over, set over, appoint; set before, consider superior to, prefer.*

praeruptus, -a, -um, [praerumpō], adj., *steep, abrupt, rugged.*

praesāgium, -iī, [praesāgiō, *have a presentiment*], n., *foreboding, presentiment.*

praesāgus, -a, -um, [praesāgiō, *have a presentiment*], adj., *divining, presaging, prophetic, foreboding.*

praescius, -a, -um, [prae, cf. sciō], adj., *that knows beforehand, foreknowing, prescient.*

praesēns, -entis, [praesum], adj., *at hand, present; prompt, instant, impending; powerful, influential; favoring, propitious.*

praesēpe, -is, [prae + saepes, *enclosure*], *stable, stall, pen, manger;* by metonymy, *crib, dwelling.*

praeses, -idis, [prae + sedeō], m. and f., *guardian, protector, defender; administrator, director, manager.*

praesīgnis, -e, [prae + sīgnum], adj., *preëminent, distinguished, marked, remarkable.*

praesonō, -āre, -uī, ——, [prae + sonō], 1, n. and a., *sound before,* as a musical instrument at the head of a procession.

praestāns, -antis, [praestō], adj., *that stands preëminent, preëminent, distinguished, superior, excelling, excellent, surpassing.*

praesternō, -ere, ——, ——, [prae + sternō], 3, a., *spread before, strew before.*

praetendō, -tendere, -tendī, praetentum, [prae + tendō], 3, a., *reach out, stretch out, hold before, present; pretend, allege, offer as pretext.*

praeter [prae], prep. with acc., *past, by, in front of, along; contrary to, against; except, besides.* In composition, *past, by, beyond, besides.*

praetereō, -īre, -īvī or -iī, -itum, [praeter + eō], irr., a. and n., *go by, go past, pass by; pass over, omit; leave out, neglect, disregard; go beyond, surpass; transgress.*

praeterquam [praeter + quam], adv., *except, besides, save.*

prātum, -ī, n., *meadow.*

precāns, -antis, [precor], adj., *supplicating, in prayer, praying.*

precor, -ārī, -ātus sum, [cf. prex], 1, dep., a. and n., *entreat, pray, supplicate, beg, beseech; call upon, invoke.*

prehendō or **prēndō**, -ere, -dī, -sum, 3, a., *lay hold of, grasp, seize; catch, hold, detain.*

premō, premere, pressī, pressum, 3, a., *press; press upon, lie on, rest on; press out, press hard, pursue closely, crowd; cover, bury, hide; crown, adorn; press down, cause to sink; load, burden; mark, stamp; compress, close, shut; prune, keep down; overwhelm, crush, restrain, check; urge.*

prēndō, see **prehendō**.

prēnsus, -a, -um, see **prehendō**.

pressus, -a, -um, [premō], adj., *closed, shut, tight, close; repressed, restrained, retarded, slow.*

pretiōsus, -a, -um, [pretium], adj., *of much value, valuable, precious, costly.*

pretium, -ī, n., *price, value, worth; reward, recompense, return.* **grande morae pretium**, *well worth the delay.*

prex, precis, nom. and gen. sing. unused, [cf. precor], f., *prayer, petition, entreaty; imprecation, curse.*

prīmō [prīmus], adv., *at first, first, in the first place.*

prīmōrdium, -iī, [prīmus + ōrdior], n., *origin, commencement, beginning.*

prīmum [prīmus], adv., *at first, in the first place, first; in the beginning; for the first time.* **ut prīmum**, *as soon as.*

prīmus, see **prior**.

prīnceps, -ipis, [prīmus, cf. capiō], adj., *first, foremost, chief.* As subst., **prīnceps**, -ipis, m., *chief, leader, head: founder, originator, contriver; ruler, prince.*

prīncipium, -iī, [prīnceps], n., *beginning, commencement, origin, principle.* **prīncipiō**, abl., *in the beginning, at first, in the first place.* **ā prīncipiō**, *from the beginning, from the first.*

prior, -us, gen. -ōris, adj. in the comp. degree, sup. **prīmus**, *former, prior, first.* As subst., **priōrēs**, -um, *forefathers, ancestors, men of old.* Sup. **prīmus**, -a, -um, *first, foremost; chief;* first in excellence, *noble, eminent, distinguished.*

prīscus, -a, -um, adj., *of the olden time, old, ancient, primitive, antique; former, previous; old-fashioned, venerable.*

prius [prior], adv. in the comp. degree, *sooner, before; previously.* **prius quam**, *sooner than, earlier than, before, before that.*

prō, prep. with abl., *before, in front of, in the presence of; for, in behalf of; instead of, in place of, in return for, for, equivalent to, just the same as; in comparison with, according to, because of, on account of.* In composition, *before, forwards, for.*

prō, interj., *O! ah! alas!*

probō, -āre, -āvī, -ātum, [probus], 1, a., *approve, commend, esteem, recommend; make credible, show, prove, demonstrate, attest.*

probus, -a, -um, adj., *estimable, good, upright, honorable.*

prōcēdō, -cēdere, -cessī, -cessum, [prō + cēdō], 3, n., *go before, go forward; go forth, proceed, pass on, advance.*

procellōsus, -a, -um, [procella], adj., *stormy, storm-bringing, tempestuous, boisterous.*

procer, -eris, m., usually in pl., *nobleman;* pl., *leading men, chief men, nobles, princes.*

procul, adv., *afar off, at a distance, in the distance, far, far away, remote; from a distance, from afar.*

prōcumbō, -cumbere, -cubuī, -cubitum, 3, n., *fall forward, fall down, sink down, fall, lie prostrate; go to ruin.*

prōdeō, -īre, -iī, -itum, [prōd-, old form of prō, + eō], irr., n., *go forth, come forth, come forward; make one's appearance, appear.*

prōdigium, -iī, n., *omen, sign, portent; prodigy, monster.*

prōdigus, -a, -um, adj., *lavish, wasteful, prodigal;* of the earth, *fertile.*

prōditiō, -ōnis, [prōdō], f., *betrayal, treason, treachery.*

prōdō, -dere, -didī, -ditum, [prō + dō], 3, a., *put forth, bring forth, produce; report, reveal, make known; give up, surrender; betray, abandon.*

prōdūcō, -dūcere, -dūxī, -ductum, [prō + dūcō], 3, a., *lead forth, lead forward, bring out; bring forth, bear, produce; lure forth, bring forward to, raise, advance.*

proelium, -iī, n., *battle, strife, contest.*

prōferō, -ferre, -tulī, -lātum, [prō + ferō], irr., a., *carry out, carry forth, bring out, bring forth, produce; put forth, stretch out, extend; make known, reveal, show.*

prōficiō, -ficere, -fēcī, -fectum, [prō + faciō], 3, a. and n., *make progress, advance, succeed; accomplish, effect; help, avail, be of avail, be serviceable.*

proficīscor, -ficīscī, -fectus sum, [prōficiō], 3, dep., n., *set out, go forward, start, go, depart, proceed; spring from, arise, spring, originate.*

profugus, -a, -um, [profugiō], adj., *fleeing, fugitive, exiled.* As subst., **profugus**, -ī, m., *fugitive, exile.*

profundum, -ī, [profundus], n., *depth; depths of the sea, deep sea, deep.*

profundus, -a, -um, adj., *deep, vast, bottomless, profound.*

prōgeniēs, -ēī, [prō, cf. gignō], f., *descent, lineage, race, stock;* by metonymy, *descendants, offspring, progeny, descendant, child.*

prohibeō, -ēre, -uī, -itum, [prō + habeō], 2, a., *hold before; hold back, hold, restrain, check, repress; hinder, prevent; forbid, prohibit.*

prōlēs, -is, f., *offspring, children, race, posterity, descendants; descendant, child, son.*

Promēthiadēs, or **Promēthīdēs**, -ae, [Προμηθιάδης], patr., m., *son of Prometheus; Deucalion.*

prōmissum, -ī, [prōmittō], n., *thing promised, promise.*

prōmittō, -mittere, -mīsī, prōmissum, [prō + mittō], 3, a., *promise, assure; hold out, cause to expect, lead to expect.*

prōmptus, -a, -um, [prōmō], adj., *ready, at hand, prompt; inclined, disposed; easy.*

prōmptus, -ūs, used only in the abl. **prōmptū**, [prōmō], m., *readiness; ease, facility.* **in prōmptū**, *easy, an easy thing.*

prōnus, -a, -um, adj., *bent forward, leaning forward, inclined, lean-*

ing, sloping; setting, sinking; of time, *hastening, hurrying.*

prŏpāgō, -inis, [prō, cf. pangō], f., *layer, shoot; offspring, progeny, descendant, child.*

prope, comp. **propius**, sup. **proximē**, *near, near by, nearly, almost; nigh;* often having the force of a preposition and followed by the acc., *near, near to, almost to, in the vicinity of.* Comp., **propius**, *nearer.* Sup., **proximē**, *next, most nearly, very near, nearest.*

properō, -āre, -āvī, -ātum, [properus, *quick*], 1, a. and n., *make haste, hasten, hurry; quicken, accelerate, do quickly.*

propior, -us, gen. -ōris, adj. in comp. degree, sup. **proximus**, *nearer, closer, nigher; later, more recent; of more concern, of greater importance.* Sup. **proximus**, -a, -um, *nearest, next, closest; latest, last, most recent; most important.*

propius, see **prope**.

prōpōnō, -pōnere, -posuī, -positum, [prō + pōnō], 3, a., *put forth, set forth, display; propose, lay down, resolve, intend; determine upon, settle upon, settle, determine.*

prōpositum, -ī, [prōpōnō], n., *plan, purpose, design, determination.*

prōra, -ae, [πρώρα], f., *forepart of a ship, bow, prow.*

prōrēta, -ae, [= πρωράτης], m., *lookout* at the prow of a vessel, *underpilot.*

Prōreus, -eī, [Πρωρεύς], m., *Proreus*, a Tyrrhenian sailor, one of the crew with whom Acoetes shipped as helmsman.

Prōserpina, -ae, f., *Proserpina*, the Greek *Persephone*, daughter of Jupiter and Ceres, wife of Pluto and queen of Hades. See p. 35, and notes to p. 127, l. 1, and p. 131, l. 137.

prōspectō, -āre, -āvī, -ātum, [freq. of prōspiciō], 1, n. and a., *look forth, look out upon, look out, look down upon; behold, gaze upon; look out for.*

prōspiciō, -spicere, -spexī, -spectum, [prō + speciō], 3, n. and a., *look forward, look out, see from afar, espy, have a view, behold; look out for, provide.*

prōstō, -stāre, -stitī, -statum, [prō + stō], 1, n. and a., *be on sale, be exposed for sale; sell, sell out, offer for sale.*

prōsum, prōdesse, prōfuī, [prō + sum], irr., n., *be of use, profit, serve, help.*

prōtinus [prō + tenus], adv., *forward, onward; directly, continuously; straightway, immediately, forthwith.*

prōturbō, -āre, -āvī, -ātum, [prō + turbō], 1, a., *drive away, repulse; lay low, prostrate, cast down.*

prōventus, -ūs, [prōveniō], m., *coming forth, growth; yield, issue, result; happy result, success.*

proximus, -a, -um, see **propior**.

pruīna, -ae, f., *hoar-frost, frost, rime.*

pruīnōsus, -a, -um, [pruīna], adj., *full of hoar-frost, frosty.*

prūna, -ae, f., *live coal.*

prūnum, -ī, [προῦμνον], n., *plum.*

psittacus, -ī, [ψίττακος], m., *parrot.*

pūblicus, -a, -um, adj., *of the people, public; common, general; usual, ordinary.* **rēs pūblica**, *the state, public business* or *interest.*

pudeō, -ēre, -uī and **puditum est**, 2, a. and n., *be ashamed, make ashamed, put to shame.* Commonly impers., **pudet**, -ēre,

puditum est, *it makes ashamed.* **mē pudet,** *I am ashamed.*

pudor, -ōris, [pudeō], m., *shame, sense of shame; sense of right, conscientiousness; feeling of decency, modesty, virtue, honor; cause for shame, ignominy, disgrace.*

puella, -ae, [dim. of puer], f., *girl, maiden, lass; young woman, young wife.* **viduae puellae,** *young widows.*

puellāris, -e, [puella], adj., *of a girl, a girl's, girlish, maidenly, youthful.*

puer, -erī, m., *boy, lad, youth,* properly used of boys and young men till they reached the seventeenth year.

puerīlis, -e, [puer], adj., *boyish, childish, youthful; puerile, trivial.*

pūgnāx, -ācis, [pūgnō], adj., *fond of fighting, combative, warlike, at war with; quarrelsome, pugnacious, contentious; obstinate.*

pūgnō, -āre, -āvī, -ātum, [pūgna], 1, n. and a., *fight, give battle; contend, quarrel, engage in strife, dispute; struggle, strive, endeavor.*

pūgnus, -ī, m., *fist.*

pulcher, -chra, -chrum, comp. pulchrior, sup. pulcherrimus, adj., *beautiful, handsome, lovely, fair; fine, excellent; noble, honorable; illustrious, glorious.*

pullus, -a, -um, adj., *dark-colored, dusky.*

pūlmō, -ōnis, m., *lung;* usually in pl., *lungs.*

pulsō, -āre, -āvī, -ātum, [freq. of pellō], 1, a. and n., *push against, beat, strike, knock against, dash against; drive, urge on, impel, disturb.*

pulverulentus, -a, -um, [pulvis], adj., *covered with dust, dusty; toilsome.*

pulvīnar, -āris, [pulvīnus, *bolster*], n., *couch of the gods,* placed before a statue of a deity at the time of a religious festival; by metonymy, *shrine, temple; easy couch, sofa.*

pulvis, -eris, n., *dust;* by metonymy, *field of action, arena, effort, toil.*

Pūniceus, -a, -um, [Pūnicus], adj., *Punic, Carthaginian;* by metonymy, *of reddish color, reddish, red, purple-colored.*

Pūnicus, -a, -um, [Poenī], adj., *Punic, Carthaginian;* by metonymy, because of the connection of the Carthaginians with the Phoenicians, the makers of purple, *purple-red, purple-colored, purple.*

puppis, -is, f., *stern* of a ship, *poop;* by synecdoche, *ship, vessel.*

purpureus, -a, -um, [cf. purpura, *purple*], adj., *of purple, purple-colored, purple, dark red; clothed in purple, purple-clad; bright, beautiful.*

pūrus, -a, -um, adj., *free from dirt, clean, pure, unstained, undefiled; clear, unmixed; purifying;* of religious matters, *free from religious claims, clear, free.*

putō, -āre, -āvī, -ātum, 1, a., *trim, prune; reckon, estimate, esteem, value, deem, regard; think, judge, consider, suspect, believe, suppose.*

Pylius, -a, -um, adj., *of Pylos, Pylian; of Pylos* in Messenia, *Messenian.*

pyra, -ae, [πυρά], f., *funeral pyre, funeral pile,* on which a dead body was burned.

Pȳramus, -ī, [Πύραμος], m., *Pyramus,* a Babylonian youth, lover of Thisbe.

Pyroīs, -entis, [Πυρόεις, *fiery*], m., *Pyrois*, one of the horses of Helios.

pyrōpus, -ī, [πυρωπός, *fire-eyed*], m., *fire-eye*, *gold-bronze*, an alloy of copper and gold.

Pyrrha, -ae, [Πύρρα], *Pyrrha*, daughter of Epimetheus and wife of Deucalion, with whom she was said to have escaped destruction at the time of the Deluge.

Pȳthagorās, -ae, [Πυθαγόρας], m., *Pythagoras*, a celebrated Greek philosopher, born at Samos in the earlier part of the sixth century B. C.

Q.

quā [abl. fem. of **quī**], adv., *on which side, in what direction, at which place, where; by what way, in what manner, how; to what extent, as far as;* after **nē**, *in any way, to any extent, in any degree.*

quadriiugus, -a, -um, [quattuor + iugum], adj., *of a team of four, of a four in hand.* As subst., **quadriiugī**, -ōrum, m., pl., *four-horse team.*

quadrupēs, -pedis, [quattuor + pēs], adj., *of four feet, having four feet.* As subst., **quadrupēs**, -pedis, pl. **quadrupedēs**, m, *quadruped, four-footed creature.*

quaerō, quaerere, quaesīvī, quaesītum, 3, a., *seek, look for, strive to obtain; earn, acquire, get, gain; miss, lack, need; demand, require; inquire, ask.*

quālis, -e, [cf. **quī**], pron. adj., *of what sort, what kind of, what sort of; of such sort, such.* **tālis — quālis**, *such — as.*

quam [**quī**], adv., *how much, how, as; just as, even as;* after comparatives, *than.* **quam prīmum**, *as soon as possible.* **quam diū**, *as long as.* **quam māximum**, *as much as possible.* **tam — quam**, *so — as.*

quamquam, conj., *though, although, notwithstanding that; and yet, however.*

quamvīs [quam + vīs from volō], adv. and conj., *as much as you will, however much, how much soever; however, although, albeit.*

quantum [quantus], adv., *so much as, so far as, as far as; how much, to how great an extent.*

quantus, -a, -um, pron. adj., correlative with **tantus**, *how great, of what size, how much, what, as; as much as, as great as.* As subst., **quantum**, -ī, n., *how much, as much as, all that.* **quantō**, *by how much, the more.*

quārtus, -a, -um, [quattuor], num. adj., *fourth.*

quasi [quam + sī], adv., *as if, as though, just as if; just as, like, as.*

quassō, -āre, -āvī, -ātum, [freq. of **quatiō**], 1, a. and n., *shake violently; brandish, toss, wave; dash to pieces, shatter, shiver.*

quater [cf. **quattuor**], num. adv., *four times.*

quatiō, quatere, ——, quassum, 3, a., *shake, flap; shatter, crush, break.*

quattuor, num. adj., indecl., *four.*

-que, enclitic conj., *and.* **-que — -que**, **-que — atque, et — -que**, *both — and, as well — as.*

queō, quīre, quīvī or quiī, quitum, irr., n., *be able, can.*

quercus, -ūs, f., *oak tree, oak; garland of oak-leaves, garland.*

querella, -ae, [queror], f., *lamentation, lament, complaint.*

quernus, -a, -um, [quercus], adj., *of an oak, of oaks, oaken.* **corōna querna**, *garland of oak-leaves.*

queror, querī, questus sum, 3, dep., a. and n., *complain, lament; bewail, bemoan, make complaint.*

querulus, -a, -um, [cf. queror], adj., *complaining, plaintive, querulous; murmuring.*

quī, quae, quod, gen. **cūius**, inter. adj. pron., *which? what? what sort of a?*

quī, quae, quod, gen. **cūius**, rel. pron., *who, which, what, that;* at the beginning of a clause often best rendered by a personal or demonstrative pron., with or without *and.* When the relative introduces a causal clause, a final clause, or a clause of characteristic result, it may be rendered by *since, because he; that, in order that he; as, so that he,* etc.

quī, quae, quod, indef. adj. pron., used after **sī, nisi, nē** and **num**, *any.*

quia, conj., *because, since.*

quīcumque, quaecumque, quodcumque, [quī + cumque], indef. rel. pron., *whoever, whatever, whichever; whosoever, whatsoever; any whatever, every.*

quidem, adv., *indeed, in fact, certainly; at least, yet.* **nē — quidem**, setting off an emphatic word, *not — even.*

quiēs, -ētis, f., *rest, repose, quiet; sleep.*

quiēscō, quiēscere, quiēvī, quiētum, [quiēs], 3, inch., n., *rest, repose, be at rest, keep quiet; sleep, be silent.*

quīlibet, quaelibet, quodlibet, [quī + libet], indef. pron., *any one whom you will, no matter who, no matter what, any that you please, the first that comes.* Neut. **quidlibet**, as subst., *anything you please, what you will, anything.*

quīn [quī + nē], adv. and conj., *why not? wherefore not? but indeed, in fact, nay indeed;* in dependent clauses, *so that not, but that, but, without;* after words of doubting, *that;* after words of hindering translate by *from* with a participle. **quīn etiam**, *moreover.*

quīnque, num. adj., *five.*

quīntus, -a, -um, [quīnque], num. adj., *fifth.*

Quirīnus, -ī, [Quirīs], m., *of the Quirites, Quirinus,* a name applied to the deified Romulus.

Quirīs, -ītis, pl. **Quirītēs**, -ium, [Curēs, an ancient town of the Sabines], m., usually in pl., originally *people of Cures;* after the union of the Sabines with the Romans, used as a designation of *Roman citizens; Quirites;* sometimes in sing., *a Roman citizen, Quirite.*

quis, ——, **quid**, inter. pron., *who? which? what?* acc. n. **quid**, often with an adverbial force, *why?*

quis, qua, **quid**, indef. pron. used after **sī, nisi, nē**, and **num**, *any one, any, anything.*

quisquam, quaequam, quicquam, indef. pron., *any;* often as subst., *any one, anybody, anything.*

quisque, quaeque, quidque, and, as adj., **quodque**, indef. pron., *each, every, every one, everything.*

quisquis, ——, quidquid, and, as adj., quodquod, indef. rel. pron., *whoever, whatever, whatsoever, every one who, everything which.*

quīvīs, quaevīs, quidvīs, and, as adj., quodvīs, [quī + vīs, from volō], indef. pron., *whom you please, what you please, any you please, any at all, any one, anything.*

quō [old dat. and abl. of quī], adv. and conj.:

(1) As adv., *whither? to what place? whither, where, at what time, when;* of degree of difference, *by what, by as much as;* of result, *by reason of which, wherefore, whereby, and so.*

(2) As conj., *that, in order that, that thereby.* **quō minus**, *that not*, usually best translated by *from* with a participle.

quōcumque [quō + cumque], adv., *whithersoever, to whatever place.*

quod [acc. neut. of quī], conj., *that, in that, the fact that; because, since, inasmuch as; in view of the fact that, as regards the fact that, wherein; so far as, to the extent that.*

quondam [quom, old form of cum], adv., *once on a time, at one time, once, formerly, at times, sometimes, once in a while.*

quoniam [quom, old form of cum, + iam], conj., *since, seeing that, whereas, because.*

quoque, conj., placed after the emphatic word, *also, too, even.*

quot, indecl. adj., *how many?*

quotannīs or **quot annīs**, adv., *annually, every year, year by year.*

quotiēns or **quotiēs**, [quot], adv., *how often? as often as, as many as, as.*

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rabiēs, -ēī, f., *madness, rage, frenzy, fury.*

racēmifer, -fera, -ferum, [racēmus + ferō], adj., *cluster-bearing, filled with clusters, clustering, loaded with clusters.*

racēmus, -ī, m., *cluster, bunch; grape juice.*

radiō, -āre, ——, ——, and dep. **radior**, -ārī, -ātus sum, [radius], I, n. and a., *send forth rays, flash, beam, gleam, shine.*

radius, -iī, m., *rod;* of a wheel, *spoke;* of light, *ray, beam;* as a weaver's tool, *shuttle.*

rādīx, -īcis, f., *root;* as a garden vegetable, *radish;* by metonymy, *foot, foundation, base.*

rāmālia, -ium, [rāmus], n., *twigs, sticks, brushwood.*

rāmus, -ī, m., *branch, bough, limb,* of a tree.

rapidus, -a, -um, [rapiō], adj., *that tears away, violent, fierce; impetuous, rushing, swift, rapid;* of flame, *devouring.*

rapīna, -ae, [rapiō], f., *robbery, plundering, pillage, carrying off; plunder, prey.*

rapiō, -ere, rapuī, raptum, 3, a., *seize, snatch, tear away, carry off, snatch away, hurry along, impel; rob, ravage, plunder, lay waste; abduct; overwhelm, destroy.*

raptō, -āre, -āvī, -ātum, [freq. of rapiō], I, a., *seize and carry off, drag away; drag along, hurry along; carry off, bear away.*

raptor, -ōris, [rapiō], m., *robber, plunderer.*

raptum, -ī, [rapiō], n., *plunder, booty.*

rārus, -a, -um, adj., *thin, rare, scanty; far apart, at intervals, scattered, here and there, few;*

uncommon, unusual, extraordinary. **rārus pecten,** *wide-toothed rake.*

rāstrum, -ī, [rādō], n., pl. often **rāstrī,** -ōrum, m., *mattock, hoe* with prongs or teeth.

ratis, -is, f., *raft, float; boat, ship.*

ratus, -a, -um, [reor], adj., *thought out, defined, determined; prescribed, settled, sure, certain; valid, reliable, trustworthy, fulfilled.*

re- or **red-,** inseparable particle, adding the meaning of *again, back, anew, against.*

recēdō, -cēdere, -cessī, -cessum, [re-+cēdō], 3, n., *go back, withdraw, retire, give way, recede; depart, leave.*

recēns, -entis, adj., *fresh, young, recent, new; modern; vigorous.*

receptus, -ūs, [recipiō], m., *retreat, withdrawal; place of refuge.*

recessus, -ūs, [recēdō], m., *retreat, withdrawal, departure;* by metonymy, *retired spot, recess, nook, corner, retired place.*

recidō or **reccidō,** -ere, **recidī** or **recidī,** **recāsum,** [re-+cadō], 3, n., *fall back, return; fall, sink, be reduced; fall to, be handed over.*

recīdō, -ere, **recīdī,** **recīsum,** [re- + caedō], 3, a., *cut away, cut off, cut out.*

recingō, -ere, ——, **recīnctum,** [re- + cingō], *ungird, undo, loosen.*

recipiō, -ere, **recēpī,** **receptum,** [re- + capiō], 3, a., *take back, receive back, regain, recover; admit, receive, welcome; acquire, gain.* **sē recipere,** *to withdraw, to retire.*

recondō, -ere, **recondidī,** **recondītum,** [re- + condō], 3, a., *put back; put away, shut up, hide, conceal; shut close, cover, bury.*

recordor, -ārī, -ātus sum, [re-, cor], 1, dep., a., *call to mind, recall, be mindful of.*

rēctē [rēctus], adv., *rightly, correctly, suitably, well; straight ahead.*

rēctor, -ōris, [regō], m., *director, ruler, master, leader;* of a ship, *steersman, helmsman, pilot.*

rēctum, -ī, [regō], n., *uprightness, rectitude, virtue.*

rēctus, -a, -um, [regō], adj., *straight, upright; correct, proper, befitting; just, virtuous, moral.*

recumbō, -ere, **recubuī,** ——, 3, n., *lie down, recline; sink back, sink down, fall.*

recurvus, -a, -um, [re- + curvus], adj., *bent back, curved, crooked; curved inward, winding.*

recūsō, -āre, -āvī, -ātum, [re-, causa], 1, a., *object, decline, refuse, be reluctant* to do anything.

reddō, -ere, **reddidī,** **redditum,** [red-+dō], 3, a., *give back, return, restore; give up, yield up, deliver; give forth, produce, utter; imitate, represent, express; pay back, requite, punish, revenge; reply, exchange; report, declare; grant, surrender, resign.*

redeō, -īre, -iī, -itum, [red- + eō], irr., n., *go back, return, appear again, come back; be brought back, be restored.*

redigō, -igere, -ēgī, -āctum, [red- + agō], 3, a., *drive back, lead back, force back, bring back; reduce; make, render, cause to be.*

redoleō, -ēre, -uī, ——, [red- + oleō, *smell*], 2, n., *be fragrant, smell of, be redolent of.*

referō, -ferre, **rettulī,** **relātum,** [re-+ferō], irr., a., *bring back, lead back, carry back; give back,*

restore, repay; reply, answer; present again, repeat, reproduce; report, announce, relate; propose. **sē referre,** *to betake one's self back, return.* **pedem referre,** *withdraw, retreat.*

rēfert, rēferre, rētulit, [rē, from rēs, + ferō], impers., *it is of advantage, it profits, it is of importance, it matters.* **nōn rēfert,** *it matters not, it makes no difference.*

refoveō, -vēre, refōvī, refōtum, [re- + foveō], 2, a., *warm again, cherish anew, revive, restore.*

refugus, -a, -um, [refugiō], adj., *fleeing back, receding, disappearing, vanishing.*

rēgālis, -e, [rēx], adj., *of a king, king's, kingly, royal, regal; worthy of a king, kinglike.*

rēgāliter [rēgālis], adv., *in the manner of a king, as a king, despotically.*

rēgia, -ae, [rēgius], f., *royal palace, palace, court; royal family; royal city, capital.*

rēgius, -a, -um, [rēx], adj., *royal.*

rēgīna, -ae, [rēx], f., *queen.*

regiō, -ōnis, [regō], f., *direction, line;* by metonymy, *boundary line, limit; region, territory, country, tract, quarter.*

rēgnō, -āre, -āvī, -ātum, [rēgnum], 1, a. and n., *be king, rule, reign; hold sway, prevail, rage.*

rēgnum, -ī, [regō], n., *dominion, rule, government, power, authority; realm, kingdom.*

regō, regere, rēxī, rēctum, 3, a., *keep straight, lead straight; direct, lead, guide; control, regulate; rule, govern, be master of.*

relābor, relābī, relāpsus sum, [re- + lābor], 3, dep., n., *slide back, glide back, slide down, glide down, sink back.*

relanguēscō, -guēscere, -guī, ——, [re- + languēscō, *become faint*], 3, n., *grow faint, become faint, become languid.*

relaxō, -āre, -āvī, -ātum, [re- + laxō], 1, a., *make wide, loosen, open.*

relevō, -āre, -āvī, -ātum, [re- + levō, *lift up*], 1, a., *lift up, raise up; make light, lighten; soothe, alleviate, mitigate, console.*

religō, -āre, -āvī, -ātum, [re- + ligō], 1, a., *bind back, bind fast.*

relinquō, -ere, relīquī, relīctum, [re- + linquō], 3, a., *leave behind, leave, abandon; forsake, desert; relinquish, dismiss, give up; bequeath, transmit.*

relūctor, -ārī, -ātus sum, [re- + lūctor, *wrestle*], 1, dep., n., *struggle against, oppose.*

rēmex, -igis [rēmus], *rower, oarsman.*

rēmigium, -ī, [rēmex], n., *rowing apparatus, oars.*

reminīscor, reminīscī, ——, [re- + meminī], 3, dep., a. and n., *call to mind, recollect, remember, recall, think of.*

remittō, -ere, remīsī, remissum, [re- + mittō], 3, a., *send back, cause to return; give out, emit, produce; loosen, slacken, relax; let go, let fall, drop; permit, grant.*

remollēscō, -scere, ——, ——, [re- + mollēscō, *grow soft*], 3, inch., n., *become soft; be touched, be influenced.*

remoror, -ārī, -ātus sum, [re- + moror], 1, dep., a. and n., *hold back, delay, detain, hinder.*

remōtus, -a, -um, [removeō], adj., *removed, far away, distant, secluded; apart, separate, free from.*

removeō, -ēre, remōvī, remōtum, [re- + moveō], 2, a., *remove, take away; withdraw, set aside; abolish, deprive of.*

rēmus, -ī, m., *oar.*

renāscor, renāscī, renātus sum, [re- + nāscor], 3, dep., n., *be born again, grow anew; be restored, reappear; be revived, be renewed.*

renīdeō, -ēre, ——, ——, 2, n., *shine, be bright, gleam; beam with joy, smile.*

renovō, -āre, -āvī, -ātum, [re- + novō], 1, a., *renew, restore, revive.*

renūntiō, -āre, -āvī, -ātum, [re- + nūntiō, *announce*], 1, a., *bring back word, report; give notice, proclaim, announce.*

reor, rērī, ratus sum, 2, dep., a., *reckon; think, believe, suppose, imagine, judge.*

repāgula, -ōrum, n., pl., *barrier, bars; limits.*

repandus, -a, -um, [re- + pandus, *bent*], adj., *curved back, turned up, bent.*

reparābilis, -e, [reparō], adj., *that can be restored, retrievable, reparable.*

reparō, -āre, -āvī, -ātum, [re- + parō], 1, a., *restore, renew, repair, make good; refresh, recruit, revive, recover.*

repellō, -ere, reppulī, repulsum, [re- + pellō], 3, a., *drive back, drive away, repel; thrust back, shove back; ward off, repulse, reject.*

rependō, -ere, rependī, repēnsum, [re- + pendō, *weigh*], 3, a., *weigh back, return by weight; pay back, repay, recompense, make compensation for.*

repēns, -entis, adj., *sudden, unexpected, unlooked for.*

repercutiō, -cutere, -cussī, -cussum, [re- + percutiō, *strike through*], 3, a., *throw back, cause to rebound, hurl back;* of light, *reflect.*

reperiō, reperīre, repperī, repertum, 4, a., *find again, find, meet with; find out, discover, learn; invent, devise.*

repetō, -ere, repetīvī, repetītum, [re- + petō], 3, a., *seek again; attack anew, fall upon again; demand anew, demand back; repeat, undertake again, renew; recall, recollect; draw forth, trace.*

repleō, -ēre, -ēvī, -ētum, [re- + pleō], 2, a., *fill again, refill; replace, supply; fill.*

repōnō, -pōnere, -posuī, -positum, [re- + pōnō], 3, a., *put back, lay one side; replace, restore.*

repūgnō, -āre, -āvī, -ātum, [re- + pūgnō], 1, n. and a., *oppose, resist, struggle, contend against.*

repulsa, -ae, [repellō], f., *refusal, denial, rejection.*

requiēs, -ētis, acc. requiētem or requiem, [re- + quiēs], f., *rest, pause; repose, recreation.*

requiēscō, -ere, requiēvī, requiētum, [re- + quiēscō], 3, inch., n., *take rest, rest, repose, sleep; be supported, rest* upon.

requīrō, -ere, requīsīvī, requīsītum, [re- + quaerō], 3, a., *seek again, search for; ask, inquire, demand; miss, lack, feel the want of.*

rēs, reī, f., *thing, object, matter, affair, fact; occurrence, event, case; condition, circumstance; effects, property, possessions, estate; action, battle, campaign; state, government, commonwealth.*

resecō, -cāre, -cuī, -ctum, [re- + secō, *cut*], 1, a., *cut off, cut loose.*

reserō, -āre, -āvī, -ātum, [re-, cf. sera, *bar*], 1, a., *unbar, unlock, open.*

resideō, -ēre, resēdī, ——, [re- + sedeō], 2, n., *remain sitting, remain, stay, reside; remain behind, be left, stay.*

resiliō, resilīre, resiluī, ——, [re- + saliō], 4, n., *leap back, spring back; recoil, contract.*

resistō, resistere, restitī, ——, [re- + sistō], 3, n., *stand back; remain standing, stand still, stop; withstand, oppose, resist.*

resolvō, -ere, resolvī, resolūtum, [re- + solvō], 3, a., *unbind, unfasten, loosen, release; open, separate; melt; relax, enfeeble.*

resonō, -āre, -āvī, ——, [re- + sonō], 1, n., *resound, re-echo, ring.*

respectus, -ūs, [respiciō], m., *looking back, looking about; refuge, retreat; respect, regard.* respectū meī, *out of regard for me, for my sake.*

respiciō, -ere, respexī, respectum, 3, n. and a., *look back, look behind; look back upon, see behind, gaze upon; look about for, have a care for, be mindful of, regard, consider.*

respondeō, -ēre, respondī, respōnsum, [re- + spondeō], 2, a. and n., *answer, reply, respond; answer to, agree.*

respōnsum, -ī, [respondeō], n., *answer, reply, response.*

restituō, -tuere, -tuī, -tūtum, [re- + statuō], 3, a., *replace, restore, revive, renew.*

restō, restāre, restitī, ——, [re- + stō], 1, n., *withstand, resist, oppose; be left, remain.*

resūmō, -ere, resūmpsī, resūmptum, [re- + sūmō], 3, a., *take up again, take back, recover.*

resupīnus, -a, -um, [re- + supīnus], adj., *bent back, lying on the back; leaning back, throwing the head back.*

resurgō, -ere, resurrēxī, resurrēctum, [re- + surgō], 3, n., *rise again, appear again, be restored, revive.*

retardō, -āre, -āvī, -ātum, [re- + tardō, *impede*], 1, a., *keep back, hinder, delay, impede.*

rēte, -is, n., *net.*

retegō, -ere, retēxī, retēctum, [re- + tegō], 3, a., *uncover, lay bare, open; reveal, disclose, discover.*

retineō, -ēre, retinuī, retentum, [re- + teneō], 2, a., *hold back, hold fast; detain, restrain, check, repress; keep, preserve, maintain.*

retorqueō, -ēre, retorsī, retortum, [re- + torqueō], 2, a., *turn back, throw back.*

retrahō, -ere, retrāxī, retrāctum, [re- + trahō], 3, a., *draw back, call back, withdraw.*

retrō, adv., *backwards, back, to the rear; behind, in the rear.*

revellō, -ere, revellī, revolsum and revulsum, [re- + vellō, *pluck*], 3, a., *pluck away, pluck out, tear off, tear away, snatch from.* revellere humum, *to tear up the earth.*

revocābilis, -e, [revocō], adj., *that can be recalled, revocable.*

revocō, -āre, -āvī, -ātum, [re- + vocō], 1, a., *call back, call again, recall, bring back; withdraw, turn aside, renew, revoke, retract, undo.*

revolvō, -ere, revolvī, revolūtum, [re- + volvō], 3, a., *roll back, return;* especially pass., *be brought back, fall back, come again.*

rēx, rēgis, [cf. regō], m., *king, chief, ruler, monarch, despot.*

Rhodopē, -ēs, [Ῥοδόπη], f., *Rhodope*, a mountain-range in the southwestern part of Thrace.

Rhodopēĭus, -a, -um, [Rhodopē], adj., *of Rhodope, Thracian.*

rictus, -ūs, m., *open mouth;* especially in pl., *wide open jaws, gaping jaws.*

rīdeō, rīdēre, rīsī, rīsum, 2, n. and a., *laugh, smile; ridicule, deride.*

rigeō, -ēre, ——, ——, 2, n., *be stiff, be numb, be hardened; stand stiff, stand forth.*

rigidus, -a, -um, [rigeō], adj., *stiff, hard, rigid; unbending, inflexible; rough, obdurate, inexorable.*

rigō, -āre, -āvī, -ātum, 1, a., *moisten, wet, water.*

riguus, -a, -um, [rigō], adj., *abounding in water, well-watered.*

rīma, -ae, f., *cleft, crack, fissure.*

rīpa, -ae, f., *bank, edge;* used of a river, while **lītus** refers to the shore of a sea.

rīsus, -ūs, [rīdeō], m., *laughing, laugh, laughter; object of laughter.*

rītus, -ūs, m., *religious usage, religious observance, ceremony, rite; custom, mode, manner, way.*

rīvus, -ī, m, *small stream, stream, brook; canal, conduit, ditch.*

rōbīgō, -inis, f., *rust, mould, mildew, blight;* of teeth, *tartar.*

rōbur, -oris, n., *hard wood; tree-trunk, oak-tree, oak; strength, power, vigor, force.*

rogō, -āre, -āvī, -ātum, 1, a., *ask, question, inquire; request, implore, beg for.*

rogus, -ī, m., *funeral pyre, funeral pile,* on which the bodies of the dead were burned.

Rōma, -ae, f, *Rome.*

Rōmānus, -a, -um, [Rōma], adj., *of Rome, Roman, Latin.* As subst., **Rōmānus**, -ī, m., *Roman.*

Rōmulus, -ī, m., *Romulus*, mythical founder and first king of Rome; said to have been the son of Mars and Rhea Silvia.

rōrō, -āre, -āvī, -ātum, [rōs, *dew*], 1, n., *drop dew, moisten with dew; trickle, drop; shed moisture, drip.*

rosa, -ae, f., *rose, wreath of roses.*

rōscidus, -a, -um, [rōs, *dew*], adj., *full of dew, wet with dew, dewy.*

rōstrum, -ī, [rōdō, *gnaw*], n., *beak, bill, mouth; ship's beak, prow.*

rota, -ae, f., *wheel;* by metonymy, *car, chariot.*

rotō, -āre, -āvī, -ātum, [rota], 1, a. and n., *turn around, whirl about.* **rotātī polī**, *the revolving heavens.*

rubeō, -ēre, ——, ——, [cf. ruber], 2, n., *be red; grow red, turn red, blush.*

ruber, rubra, rubrum, adj., *red, ruddy.*

rubēscō, rubēscere, rubuī, ——, [rubeō], 3, inch., n., *grow red, turn red, redden.*

rubēta, -ōrum, [rubus], n., pl., *bramble-bushes, bramble-thickets, brambles.*

rubus, -ī, m., *bramble-bush, blackberry-bush.*

rudēns, -entis, m., *rope, line, cord, sheet;* pl., *ship's tackle, rigging.*

rudis, -e, adj., *unwrought, unformed; raw, wild; rude, uncultivated, rough, unpolished; unskilled, ignorant.*

rūgōsus, -a, -um, [rūga, *wrinkle*], adj., *full of wrinkles, wrinkled, shrivelled.*

ruīna, -ae, [ruō], f., *a tumbling down, falling down; downfall, fall, ruin; destruction, overthrow, calamity;* pl., *ruins.*

rumpō, **rumpere**, **rūpī**, **ruptum**, 3, a., *break, tear, rupture, sever, split; break open, burst, break through, force through, cause to break forth; interrupt, cut short, terminate; destroy; violate, annul.*

ruō, **ruere**, **ruī**, **rutum**, 3, n. and a., *fall with violence, rush down, rush along; tumble down, fall in ruins, go to ruin; hasten, hurry, dash along, run.*

rūpēs, -is, f., *rock, cliff.*

rūricola, -ae, [rūs + colō], adj., *rustic, of a husbandman.* As subst., m. and f., *tiller of the soil, farmer, countryman, country woman, peasant.*

rūrsus or **rūrsum**, [for reversum, from revertō], adv., *again, anew, once more, again and again.*

rūs, **rūris**, n., *country, lands, fields; farm, estate.*

rūsticitās, -ātis, [rūsticus], f., *rudeness, boorishness, rusticity.*

rūsticus, -a, -um, [rūs], adj., *of the country, rural, rustic; rough, coarse, plain, simple.* As subst., **rūsticus**, -ī, m., *rustic, peasant, countryman;* **rūstica**, -ae, f., *country woman.*

rutilus, -a, -um, [cf. rubeō], adj., *red, reddish, golden-red; flaming, glowing.*

S.

sacer, **sacra**, **sacrum**, adj., *dedicated, consecrated, holy, sacred; venerable, awful.*

sacerdōs, -ōtis, [sacer, cf. dō], m. and f., *priest, priestess.*

sacrum, -ī, [sacer], n., *sacred thing, sacred vessel, sacred place, sanctuary; act of worship, sacred rite, rite, sacrifice; worship, religious service, mystery.*

saeculum, or, frequently, **saeclum**, -ī, n., *generation, lifetime, age; century, hundred years.*

saepe, comp. **saepius**, sup. **saepissimē**, adv., *often, frequently, many times.*

saeviō, -īre, -iī, -ītum, [saevus], 4, n., *be furious, rage, rave, be full of passion, be violent.*

saevus, -a, -um, adj., *furious, wild, fierce, savage; cruel, severe; dire, terrible.*

sagāx, -ācis, adj., *of acute senses, keen-scented; sagacious, keen, quick, shrewd.*

sagitta, -ae, f., *arrow, shaft.*

sāl, salis, m., *salt-water, brine, sea; salt; wit, spice, acuteness.*

salictum, -ī, [salix, *willow*], n., *grove of willows, willow-grove.*

salīgnus, -a, -um, [salix, *willow*], adj., *of willow, of willow-wood.*

saltem, adv., *at any rate, at least, at all events, anyhow.*

saltus, -ūs, [saliō, *leap*], m., *leap, spring, bound.*

saltus, -ūs, m., *woodland, forest; wooded mountain land, forest pasture; mountain valley, glen, thicket; pass, defile.*

salūs, -ūtis, [cf. salvus], f., *health, vigor; welfare, prosperity, safety, deliverance; greeting, salutation.*

salūtō, -āre, -āvī, -ātum, [salūs], 1, a., *greet, salute, hail; wish health to, welcome.*

Samius, -a, -um, [Samos], adj., *of Samos, Samian.*

Samos or **Samus**, -ī, [Σάμος], f., *Samos*, an island in the Aegean sea, near Ephesus.

sānctus, -a, -um, [sanciō, *make sacred*], adj., *consecrated, inviolable, sacred; venerable, holy, divine; pure, upright, conscientious, just.*

sanguineus, -a, -um, [sanguis], adj., *of blood, bloody; bloodthirsty.*

sanguis, -inis, m., *blood;* by metonymy, *bloodshed, slaughter; race, stock, descent, family; descendant, offspring, posterity.*

sapienter [sapiēns, *wise*], adv., *wisely, sensibly, discreetly, prudently.*

sapor, -ōris, [sapiō], m., *taste, flavor, savor, odor.*

sarcina, -ae, f., *bundle, load, pack, baggage; burden, weight, care, trouble.*

Sardīs, -ium, [Σάρδεις], f., *Sardis*, capital and most important city of Lydia, in Asia Minor.

Sarmaticus, -a, -um, [Sarmata], adj., *Sarmatian, of the Sarmatians*, a Slavic people inhabiting a wide extent of territory in northeastern Europe, known as Sarmatia.

satiō, -āre, -āvī, -ātum, [satis], 1, a., *satisfy, sate, satiate, appease, glut, fill, make content; cloy, disgust.*

satis, adj., indecl. subst., and adv.:

(1) As adj., *enough, sufficient, ample.*

(2) As subst., *enough, sufficiency, plenty.*

(3) As adv., *sufficiently, enough, adequately.*

satur, -ura, -urum, [sat], adj., *full, filled, sated; abundant, fertile.*

Sāturnius, -a, -um, [Sāturnus], adj., *of Saturn, Saturnian.* **pater Sāturnius**, *the Saturnian sire*, i. e. Jupiter, so called because son of Kronos and 'father of gods and men.'

Sāturnus, -ī, m., *Saturn*, an ancient Italian deity, in later times identified with the Greek Kronos. Cf. p. 46.

satus, see **serō**.

satyrus, -ī, [σάτυρος], m., *Satyr*, a goat-footed forest deity. Cf. p. 34.

sauciō, -āre, -āvī, -ātum, [saucius], 1, a., *wound, hurt.*

saucius, -a, -um, adj., *wounded, hurt, injured, weakened, smitten.*

saxeus, -a, -um, [saxum], adj., *of rock, of stone, stony, rocky.*

saxum, -ī, n., *large stone, rock.*

scaber, -bra, -brum, [scabō], adj., *rough, scaly, scabby.*

scelerātus, -a, -um, [scelerō, *pollute*], adj., *polluted, defiled, profaned; wicked, impious, accursed; sacrilegious, infamous, vicious.*

scelus, -eris, n., *wicked deed, crime, sin, wickedness.*

scēptrum, -ī, [σκῆπτρον], n., *royal staff, sceptre; rule, authority.*

scīlicet [= scīre licet], adv., *you may know, certainly, obviously, of course, no doubt, forsooth, likely.*

scindō, scindere, scidī, scissum, 3, a., *rend, tear, split, cleave; part, divide, sever.*

sciō, scīre, scīvī, scītum, 4, a., *know, understand; perceive, have knowledge of.*

scopulus, -ī, [σκόπελος], m., *rock, cliff, crag, ledge.*

scorpiō, -ōnis, and **scorpius**, -ī, [σκορπίων, σκορπίος], m., *scorpion:* as a constellation, *Scorpio, the Scorpion*, one of the signs of the Zodiac.

scrībō, scrībere, scrīpsī, scrīptum, 3, a., *scratch, engrave; write, compose.*

Scythia, -ae, [Σκυθία], f., *Scythia, land of the Scythians*, the country north of the Black Sea, extending from the Caspian Sea to the Baltic.

Scythicus, -a, -um, [= Σκυθικός], adj., *of Scythia, Scythian.*

sē, see **suī**.

sē or **sēd**, old prep. with abl., *apart from, without;* used especially in composition.

sēcernō, -cernere, -crēvī, sēcrētum, [sē + cernō], 3, a., *separate, part, sever, divide.*

secō, secāre, secuī, sectum, 1, a., *cut, cut off; lacerate, wound; cleave, divide, separate; pass over, traverse.*

sēcum, = **cum sē**.

secundus, -a, -um, [sequor], adj., *following, next, second; secondary, inferior; favorable, fair, prosperous, fortunate, propitious.*

secūris, -is, abl. secūrī, [secō], f., *axe, battle-axe.*

sēcūrus, -a, -um, [sē + cūra], adj., *free from care, careless, untroubled, unconcerned; easy, composed, serene, cheerful; free from danger, safe; secure.*

sed, conj., *but, but also; however, yet.* sed enim, *but indeed, however.*

sedeō, -ēre, sēdī, sessum, 2, n., *sit, be fixed, be settled; sit idle, be inactive; stick fast, be lodged, remain fast.*

sēdēs, -is, [cf. sedeō], f., *seat, chair; abode, dwelling-place, habitation; place, site, foundation.*

sedīle, -is, [cf. sedeō], n., *seat, bench, chair.*

sēditiō, -ōnis, [sēd + itiō, from eō], f., *dissension, discord; insurrection, mutiny, sedition.*

sēdūcō, -dūcere, -dūxī, -ductum, [sē + dūcō], 3, a., *lead aside, remove; separate, part, divide.*

sēdulus, -a, -um, [sedeō], adj., *diligent, industrious, busy; zealous, assiduous, officious.*

seges, -etis, f., *field of grain, growing grain; crop of grain, crop, harvest; grain, fruit, produce.*

semel, adv., *once, a single time, ever; once for all, but once; finally.*

sēmen, -inis, [serō], n., *seed;* by metonymy, *race; offspring, child; source, origin, essence, principle.*

sēmentis, -is, [sēmen], f., *a sowing of seed,* as of grain, *a seeding; seed-time;* pl. sēmentēs, -um, *growing crops, young crops, young grain.*

sēmēsus, -a, -um, [sēmi- + ēsus, from ēdō], adj., *half-eaten, half-consumed.*

sēmi-, found only in composition, *half-.*

sēmianimis, -e, [sēmi- + anima], adj., *half-alive, half-dead.*

sēmideus, -a, -um, [sēmi- + deus], adj., *half-divine.* As subst., sēmideus, -ī, m., *demigod.*

sēminex, -necis, [sēmi- + nex], adj., *half-dead.*

Semīramis, -idis, [Σεμίραμις], f., *Semiramis*, a mythical queen of Assyria, to whom the building of the walls of Babylon was ascribed.

semper, adv., *always, ever, at all times.*

senātus, -ūs, [senex], m., *council of elders, Senate.*

senecta, -ae, [senex], f., *old age.*

senex, senis, comp. senior, adj., *old, aged.* As subst., senex, -is, m., *old man;* senior, -ōris, m., *elder, older person.*

senīlis, -e, [senex], adj., *of an old man, of old age, aged, senile, hoary.*

senior, -ōris, see **senex**.

sēnsus, -ūs, [sentiō], m., *perception, sense; sensation, emotion, feeling, sentiment; consciousness; signification.*

sententia, -ae, [sentiō], f., *opinion, judgment, notion; decision, will, resolution, determination, sentence.*

sentiō, -īre, sēnsī, sēnsum, 4, a., *feel, hear, see, perceive; experience, discern, observe; think, believe, suppose, judge; decide, declare.*

sentus, -a, -um, adj., *thorny, full of briers, rough.*

sēparō, -āre, -āvī, -ātum, [sē + parō], 1, a., *separate, divide.*

sepeliō, -īre, sēpelīvī or -iī, sepultum, 4, a., *bury, inter.*

septem, indecl. num. adj., *seven.*

septimus, -a, -um, [septem], adj., *seventh.*

sepulcrum, -ī, [cf. sepeliō], n., *grave, tomb, sepulchre.*

sequor, sequī, secūtus sum, 3, dep., n., *follow, attend, accompany; succeed, come after, come next; seek, be destined for; chase, pursue; result, ensue, yield, conform to; strive after, aim at; seize upon, overtake.*

sera, -ae, [serō], f., *bar* for fastening a door, *cross-bar.*

serēnus, -a, -um, adj., *clear, fair, serene, bright; tranquil, cheerful, joyous, glad.*

sērius, see **sērō**.

sermō, -ōnis, [serō, *weave, compose*], m., *conversation, talk, discourse, speech; report, rumor, common talk.*

serō, serere, sēvī, satum, 3, a., *sow, plant; beget, produce, bring forth.* satus, -a, -um, *begotten, born, sprung from*, followed by the abl.

sērō, comp. sērius, sup. sērissimē, [sērus], adv., *late, at a late hour, at a late period*; comp., *later* than expedient or proper, *too late.*

serpēns, -entis, [serpō], m. and f., *snake, serpent*; as a constellation, *The Serpent*, for which see under **anguis.**

serpō, serpere, serpsī, serptum, 3, n., *creep, crawl, glide; come imperceptibly, steal upon, extend gradually.*

serta, -ōrum, [serō, *weave*], n., *wreaths of flowers, garlands.*

sērus, -a, -um, adj., *late; belated, too late.*

servātor, -ōris, [servō], m., *preserver, deliverer.*

servitium, -iī, [servus], n., *servitude, slavery.*

servō, -āre, -āvī, -ātum, 1, a., *save, preserve, keep, protect, guard; lay up, store away, retain, maintain; give heed, pay attention, watch, observe.*

servus, -ī, m., *slave, servant.*

sex, indecl. num. adj., *six.*

sī, conj., *if*; causal, *if indeed, inasmuch as, since*; temporal, *when*; with indirect questions, *if, whether*; in expressions of wishing, *if only, would that, O that.*

sībilus, -ī, pl. sībilī, -ōrum, m., and **sībila**, -ōrum, n., *hissing, whistling.*

sīc, adv., *thus, in this manner.* ut — sīc, velut — sīc, sīc — ut, *while — yet, though — still.* sīc — ut, *so — that, in such a way that.*

Sīcania, -ae, [Sīcānī, a name for the people of Sicily], f., *Sicily.*

siccō, -āre, -āvī, -ātum, [siccus], 1, a., *make dry, dry up, dry, drain*; of wounds, *dry up, heal*; of sheep or cows, *milk.*

siccus, -a, -um, adj., *dry, parched; parching.*

Sīcelis, -idis, [Σικελίς], adj., *of Sicily, Sicilian.*

Siculus, -a, -um, adj., *of Sicily, Sicilian.*

sīcut [sīc + ut], adv., *just as, so as, as; as indeed, like, as it were, as if.*

Sīdōnius, -a, -um, [Sīdōn], adj., *of Sidon,* a city of Phoenicia, *Sidonian;* hence, *Phoenician.*

sīdus, -eris, n., *star-group, constellation; heavenly body, star; sky, heaven, climate, weather; light, beauty, ornament, glory.*

sīgnificō, -āre, -āvī, -ātum, [sīgnum + faciō], 1, a. and n., *make a sign, show by signs; point out, indicate, make known; portend, import, signify.*

sīgnō, -āre, -āvī, -ātum, [sīgnum], 1, a., *mark, stamp; imprint; mark off, mark out; stain; affix the seal, seal; point out, designate.*

sīgnum, -ī, n., *sign, mark, token, indication; ensign, standard; omen, prognostication; image, statue, figure; constellation.*

silēns, -entis, [sileō, *be still*], adj., *still, quiet, silent.* As subst., **silentēs**, -ium or (poetic) -um, pl., m. and f., *the silent,* used generally of the dead, but also of the disciples of Pythagoras, on whom silence was enjoined.

silentium, -ī, [silēns], n., *silence, quiet, stillness.*

Sīlēnus, -ī, [Σειληνός], m., *Silēnus,* the foster-father and attendant of Bacchus. See p. 34.

silex, -icis, m., f. sometimes in poetry, *flint, flint-stone; rock, crag; lime-stone.*

silva, -ae, f., *forest, wood, grove.*

Silvānus, -ī, [silva], m., *Silvānus,* god of the forest and the fields; pl., **silvānī**, **-ōrum**, *gods of the forest, wood-gods, sylvan deities.*

similis, -e, comp. **similior**, sup. **simillimus**, adj., *like, similar, resembling;* sup., *very like, closely resembling.*

Simoīs, -entis, [Σιμόεις], m., *Simois,* a small river in Asia Minor, in the plain about Troy, and associated with the Trojan war.

simplex, -icis, [cf. plicō], adj., *simple, single; plain, open; frank, guileless, artless.*

simplicitās, -ātis, [simplex], f., *simplicity, frankness, naturalness, artlessness, innocence.*

simul, adv., *at the same time, at once, simultaneously, together.* **simul — simul**, *partly — partly, not only — but at the same time.* **simul ac**, or **simul atque**, *as soon as.*

simulācrum, -ī, [simulō], n., *likeness, image, form, figure; shade, phantom, apparition; appearance, semblance, pretence.*

simulāns, -antis, [simulō], adj., *imitating, imitative.*

simulō, -āre, -āvī, -ātum, [similis], 1, a., *make like, imitate, copy, reproduce, represent; feign, simulate, pretend.*

sincērus, -a, -um, adj., *pure, clear, sound, uninjured, entire; unmixed, unspotted, undefiled; genuine, true.*

sine, prep. with abl., *without.*

singulī, -ae, -a, adj., pl., *one at a time, single; one to each, separate.* As subst., **singula**, **-ōrum**, n., *single things,* = *one thing after another.*

singultus, -ūs, m., *sobbing, choking.*

sinister, -tra, -trum, comp. **sinisterior**, adj., *left, on the left; favorable, auspicious; unlucky, unfavorable; bad, wrong;* comp.,

too far to the left, too far on the left.

sinō, **sinere**, **sīvī**, **situm**, 3, a., *lay down, let down, set, place, situate; bury, inter; give leave, permit, allow, suffer, let.*

sinuō, **-āre**, **-āvī**, **-ātum**, [sinus], 1, a., *bend, curve, bow, bend out in curves, swell out.*

sinus, **-ūs**, m., *fold, curve, hollow, coil; fold of a garment, bosom, lap; garment, purse; bay, gulf; hollow, valley.*

Sipylus, **-ī**, [Σίπυλος], m.:

(1) *Sipylus*, a mountain in Lydia.

(2) *Sipylus*, one of the sons of Amphīon and Niobe.

sistō, **sistere**, **stitī**, **statum**, [cf. stō], 3, a. and n., *cause to stand, place, put, set up; stop, check, cause to halt; rest, stay; convey, bring, conduct.*

Sīsyphus, **-ī**, [Σίσυφος], m., *Sisyphus*, son of Aeolus; said to have been a robber, and to be suffering punishment in the Underworld by being obliged to roll to the summit of a high hill a huge rock, which ever rolls back again.

sitiō, **-īre**, **sitīvī**, ——, [sitis], 4, n. and a., *be thirsty, thirst; be parched, lack moisture; long for.*

sitis, **-is**, f., *thirst; desire, eagerness.*

situs, **-a**, **-um**, [sinō], participial adj., *placed, situated; buried, laid at rest.*

sīve, or **seu**, [sī + ve], conj., *or if, or.* **sīve — sīve**, *whether — or; be it that — or that; either — or.*

smaragdus, **-ī**, [σμάραγδος], m. and f., *emerald, beryl*, a light-green precious stone.

socer, **-erī**, m., *father-in-law.*

socius, **-ī**, m., *fellow, partner, sharer; companion, associate, friend; ally, helper.*

sodālis, **-is**, adj., *companionable, sociable, friendly.* As subst., m. and f., *companion, associate, intimate friend, comrade.*

sōl, **sōlis**, m., *sun;* by metonymy, *day; sunshine, sun's heat;* personified, **Sōl**, **Sōlis**, *god of the Sun, Sun-god, Sol*, identified with the Greek Helios and Phoebus.

soleō, **solēre**, **solitus sum**, 2, semi-dep., n., *be accustomed, be wont, be used.*

solidus, **-a**, **-um**, adj., *whole, entire, complete; massive, dense, compact, solid, firm.*

solitus, **-a**, **-um**, [soleō], adj., *wonted, customary, usual, ordinary, common.*

solium, **-ī**, n., *seat, chair;* especially, *chair of office, chair of state, throne;* by metonymy, *rule, dominion.*

sollemnis, **-e**, [sollus, = tōtus, + annus], adj., *every year, each year, yearly, annual; solemn, religious, sacred; customary, wonted, regular.*

sollers, **-tis**, [sollus, = tōtus, + ars], adj., *skilful, clever, adroit, expert, ingenious.*

sollertia, **-ae**, [sollers], f., *skill, ingenuity, adroitness, dexterity.*

sollicitus, **-a**, **-um**, [sollus, = tōtus, + citus], adj., *agitated, disturbed, tossed; troubled, afflicted, worried, anxious, alarmed; causing anxiety, alarming, distressing; uneasy, restless, zealous.*

sōlor, **-ārī**, **-ātus sum**, 1, dep., a., *console, comfort; soothe, ease, relieve, lessen, assuage.*

solum, **-ī**, n., *bottom, base, foundation; ground, soil, floor; country, region, place.*

sōlus, -a, -um, gen. sōlīus, dat. sōlī, adj., *alone, only, single; lonely, solitary, deserted, unfrequented.*

solūtus, -a, -um, [solvō], adj., *unbound, free, loose, scattered.*

solvō, solvere, solvī, solūtum, [sē + luō], 3, a., *loose, unbind, unfasten, untie, release; unhitch, detach, disengage, set free, free; open; break up, dismiss; relax, overcome; change, turn, remove; annul, cancel, destroy, make void, efface, end; perform, keep, fulfil; explain; pay;* of the lips, *open;* of a fast, *break.*

somnium, -ī, [somnus], n., *dream;* pl. Somnia, personified, *Dreams*, thought of as divinities.

somnus, -ī, m., *sleep, slumber;* personified, Somnus, *Slumber-god, Sleep, god of Sleep.*

sonāns, -antis, [sonō], adj., *sounding, resounding;* of a brook, *murmuring.*

sonitus, -ūs, [sonō], m., *sound, noise.*

sonō, -āre, -uī, -itum, [sonus], 1, n. and a., *sound, resound; ring, rustle, roar, rattle, murmur; indicate by sound, betray; sing, praise, celebrate; cry out, utter, express.*

sonus, -ī, m., *sound, noise.*

Sophoclēus, -a, -um, adj., *of Sophocles*, a famous Greek writer of tragedies, who was born near Athens in the year 495 B. C., and lived to the age of ninety.

sopor, -ōris, m., *deep sleep, slumber.*

sorbeō, -ēre, -uī, ——, 2, a., *suck up, swallow up, absorb.*

sordēs, -is, usually in pl., sordēs, -ium, f., *filth, dirt, uncleanness, squalor.*

sordidus, -a, -um, [sordēs], adj., *dirty, filthy, squalid; dingy, stained; paltry, base.*

soror, -ōris, f., *sister.*

sors, sortis, f., *lot, destiny, fortune, condition, sex; oracular response, prophetic utterance, prophecy.*

sortior, -īrī, -ītus sum, [sors], 4, dep., n. and a., *cast lots, draw lots; allot, obtain by lot; obtain, receive.*

spargō, spargere, spārsī, spārsum, fut. part. sparsūrus, 3, a., *strew, scatter; cast, hurl; spread abroad, disperse; strew upon, besprinkle, moisten, bespatter.*

Sparta, -ae, or **Spartē**, -ēs, [Σπάρτη], f., *Sparta*, capital of Lacedaemonia, also called Lacedaemon.

spatior, -ārī, -ātus sum, [spatium], 1, dep., n., *spread abroad, extend; wander, walk, promenade; stride along, proceed.*

spatiōsus, -a, -um, [spatium], adj., *of great extent, roomy, ample, spacious, large; long, prolonged.*

spatium, -ī, n., *space, distance, interval; room, extent, size, magnitude; path, track; period, time.*

speciēs, -ēī, [speciō], f., *aspect, sight, appearance; likeness, resemblance; vision, apparition; form, beauty, splendor; show, resemblance.*

speciōsus, -a, -um, [speciēs], adj., *showy, handsome, beautiful, splendid, fine.*

spectābilis, -e, [spectō], adj., *that may be seen, visible; worth seeing, sight-worthy, admirable, notable, remarkable.*

spectō, -āre, -āvī, -ātum, [freq. of speciō, *look*], 1, a., *look on, behold, observe; gaze at, inspect, consider; face, lie, be situated; try, test, prove.*

speculor, -ārī, -ātus sum, [specula, *watch-tower*], *spy out, watch, examine, explore.*

specus, -ūs, m., *cave, cavern, grot, den, chasm, pit.*

spēlunca, -ae, f., *cave, cavern.*

spērō, -āre, -āvī, -ātum, [spēs], 1, a., *hope, hope for, look for, expect; believe, trust.*

spēs, -eī, f., *hope, expectation; trust, promise; anticipation, prospect.*

spīceus, -a, -um, [spīca, *ear of grain*], adj., *of ears of grain, of grain-heads.*

spīna, -ae, f., *thorn;* by metonymy, of an animal, *spine, back-bone, back.*

spīritus, -ūs, [spīrō, *breathe*], m., *breath, breathing;* by metonymy, *breeze, air; breath of life, life, spirit.*

spissus, -a, -um, adj., *thick, dense, compact, close.*

splendeō, -ēre, ——, ——, 2, n., *shine, glisten, glimmer, glitter, be bright, be radiant.*

splendēscō, -scere, ——, ——, [splendeō], 3, inch., n., *become bright, become radiant, begin to shine.*

splendidus, -a, -um, [splendeō], adj., *shining, bright, brilliant, glittering; showy, specious, gorgeous, splendid, magnificent.*

spoliō, -āre, -āvī, -ātum, [spolium], 1, a., *strip, uncover; rob, plunder, despoil, deprive.*

spolium, -ī, n., *skin, hide;* by metonymy, *arms* stripped from an enemy, *spoils, booty, prey.*

sponda, -ae, f., *bedstead, bed-frame.*

spōns, found only in the abl., sponte, [spondeō], f., *free will, accord.* suā sponte, *of one's own accord, of their own accord, freely, voluntarily.*

spūmiger, -gera, -gerum, [spūma, *foam*, + gerō], adj., *foam-bearing, foaming.*

spūmō, -āre, -āvī, -ātum, [spūma, *foam*], 1, n., *foam, froth.*

squāleō, -ēre, -uī, ——, 2, n., *be stiff, be rough; be filthy, be neglected.*

squālidus, -a, -um, [squāleō], adj., *stiff, rough; filthy, dirty, foul, neglected, squalid.*

squāma, -ae, f., *scale,* of fish, serpents, and the like, or of armor.

squāmiger, -gera, -gerum, [squāma + gerō], adj., *scale-bearing, scaly.*

stāgnō, -āre, -āvī, -ātum, [stāgnum], 1, n. and a., *be stagnant, form a standing pool, lie covered with standing water; overflow.*

stāgnum, -ī, n., *standing water, pool, lake, pond, swamp, fen.*

statiō, -ōnis, [stō], f., *attitude, position; station, post, outpost, guard, watch.*

statuō, -uere, -uī, -ūtum, [status], 3, a., *set up, erect, construct, make; establish, fix; resolve, determine, decide.*

status, -ūs, [stō], m., *a standing, posture; position, attitude; state, situation, condition, feeling.*

stella, -ae, f., *star;* by metonymy, *star-group, constellation.*

sterilis, -e, adj., *barren, unproductive, unfruitful.*

sternō, sternere, strāvī, strātum, 3, a., *spread out, scatter, strew, cover; prostrate, strike down, throw down, lay low;* of robes or rugs, *spread out.*

stillō, -āre, -āvī, -ātum, [stilla, *drop*], 1, a. and n., *drop, drip, distil; fall in drops, trickle.*

stimulus, -ī, m., *goad, prick; spur, incentive, encouragement; torment, pain.*

stipula, -ae, f., *stalk* of grain, *stem; dried stalk, straw.*

stirps, stirpis, f., *trunk, stock, stem, stalk; race, family; offspring, descendant, scion.*

stīva, -ae, f., *plow-handle.*

stō, stāre, stetī, statum, 1, n., *stand, stand up, be upright; stand out, protrude; stand firm, be immovable, abide, endure, continue; stand still, be at rest; stick fast, remain, be fixed, be determined;* of value or price, *stand at, come to, cost.*

strāmen, -inis, [sternō], n., *straw, litter,* as used in thatched roofs.

strēnuus, -a, -um, adj., *quick, brisk, active, nimble, lively, vigorous.*

strepitus, -ūs, [strepō], m., *noise, din, clash, crash, murmur.*

strīdō, -ere, strīdī, ——, 3, n., *sound harshly, hiss, grate, whizz, buzz; creak, rustle.*

strīdor, -ōris, [strīdō], m., *harsh noise, shrill noise, creaking, grating, rattle, hiss.*

strīdulus, -a, -um, [strīdō], adj., *creaking, crackling, hissing, whizzing.*

stringō, stringere, strīnxī, strictum, 3, a., *touch gently, touch, graze; wound, injure;* of a sword, *draw, unsheathe.*

struō, struere, strūxī, strūctum, 3, a., *heap up, pile, arrange; build, form, construct; cause, occasion, instigate.*

studium, -ii, [studeō], n., *zeal, desire, inclination, endeavor; study, inquiry, pursuit.*

stupeō, -ēre, -uī, ——, 2, n. and a., *be stunned, be amazed, be astounded, be stupefied; stop* from amazement, *be silenced.*

stupor, -ōris, [stupeō], m., *numbness, dulness, stupor; stupidity; amazement, astonishment.*

Stygius, -a, -um, [Styx], adj., *of the Styx, Stygian; of the Underworld, infernal, of the lower world; deadly, fatal, awful.*

Styx, Stygis or Stygos, [Στύξ], f., *Styx,* the most famous of the fabled rivers of the Underworld; sometimes put for *the Underworld, the infernal regions, Hades.*

suādeō, -ēre, suāsī, suāsum, 2, n. and a., *advise, recommend; exhort, urge, impel.*

sub, prep. with acc. and abl., *under:*

(1) With acc., after verbs of motion, *under, below, near to, to, up to, towards, down into; until, about, just before; following, after.*

(2) With abl., of place, *under, beneath, below, behind, at the foot of, by, near;* of time, *during, in, within, at, by, in the time of;* of other relations, *under, in the power of, subject to; by reason of, in consequence of.*

In composition, **sub** is often assimilated before **m**, **r**, and usually before **c**, **f**, **g**, **p**. It adds the force of *under, beneath; somewhat, a little; secretly, by stealth.*

subdō, -dere, -didī, -ditum, [sub + dō], 3, a., *put under, place under; supply, furnish, afford.* **subditus**, *placed under; lying under, lying beneath.*

subdūcō, -dūcere, -dūxī, -ductum, [sub + dūcō], 3, a., *draw from under; lead away, pull up, remove, withdraw;* with reflex., *steal away.*

subeō, -īre, -īvī or -iī, -itum, [sub + eō], 4, n. and a., *go under, enter, advance; approach, draw near; come after, take the place*

of, succeed; come over one, *steal upon* one, *come up, occur, suggest itself; undergo, submit to, be subject to, endure, suffer.*

subiciō, -icere, -iēcī, -iectum, [sub + iaciō], 3, n., *throw under, place under, put, cast; subject, subordinate; affix, subjoin, append; suggest, give.*

subiectus, -a, -um, [subiciō], adj, *lying under, lying beneath; neighboring, adjacent; subdued, subject, submissive.*

subitō [subitus], adv., *suddenly, unexpectedly.*

subitus, -a, -um, [subeō], adj., *sudden, unexpected, surprising; newly arisen, late.*

sublevō, -āre, -āvī, -ātum, [sub + levō], 1, a., *lift up, raise; hold up, support; assist.*

sublīmis, -e, adj., *raised up, high, lofty; elevated, uplifted, on high; eminent, illustrious, distinguished.*

submissus, -a, -um, [submittō], adj., *let down, bowing down, lowered, prostrate; low, gentle, submissive, humble.* submissō vertice, *with bowed head, stooping.*

submittō or **summittō**, -mittere, -mīsī, -missum, [sub + mittō], 3, a., *let down, lay down, lower, sink; send secretly, send as aid.*

submoveō or **summoveō**, -movēre, -mōvī, -mōtum, [sub + moveō], 2, a., *remove, drive away, send away, banish.*

subolēs, -is, f., *sprout, shoot; offspring, posterity, stock; race.*

subscrībō, -scrībere, -scrīpsī, -scrīptum, [sub + scrībō], 3, a., *write down, inscribe, note; subscribe to, consent to, assent to, approve.*

subsecō, -secāre, -secuī, -sectum, [sub + secō], 1, a., *cut under, cut away below, cut away, clip.*

subsequor, -sequī, -secūtus sum, [sub + sequor], 3, dep., a., *follow after, follow; come after, succeed.*

subsīdō, -sīdere, -sēdī, -sessum, [sub + sedeō], 3, n. and a., *sit down, settle down; settle, sink down, subside; give way, fall.*

subsistō, -sistere, -stitī, ——, [sub + sistō], 3, n. and a., *take a position, stand still, stop, halt; come to an end, end, cease.*

subsum, -esse, ——, ——, [sub + sum], irr., n., *be under; be near at hand, be near, be near by; impend, approach; be concealed, be subject to.*

subter [sub], prep. with acc. or abl., *under, underneath, below.*

suburbānus, -a, -um, [sub + urbānus], adj., *near the city, suburban.*

succēdō, -cēdere, -cessī, -cessum, [sub + cēdō], 3, n. and a., *come under, enter; approach, draw near, come to; follow, succeed, take the place of; be successful, prosper.*

succendō, -cendere, -cendī, -cēnsum, 3, a., *kindle underneath, set on fire below, inflame, fire.*

successus, -ūs, [succēdō], m., *approach; good result, success, good outcome.*

succingō, -cingere, -cīnxī, -cīnctum, [sub + cingō], 3, a., *gird up, tuck up; surround, encircle.* anus succincta, *the aged dame, with skirt tucked up.*

succrēscō, -scere, ——, ——, [sub + crēscō], 3, inch., n., *grow from below; be supplied anew.*

succurrō, -currere, -currī, -cursum, [sub + currō], 3, n., *hasten to the aid of, help, support, assist, aid, come to aid.*

succutiō, -tere, -cussī, -cussum, [sub + quatiō], 3, a., *fling from below, toss up, fling up.*

sūcus, -ī, m., *sap, juice, moisture; potion, dose; taste, flavor, savor.*

sūdō, -āre, -āvī, -ātum, 1, n. and a., *sweat, perspire; exude.*

sūdor, -ōris, [sūdō], m., *sweat, perspiration; toil, fatigue.*

suffundō, -fundere, -fūdī, -fūsum, [sub + fundō], 3, a., *pour below, pour into; infuse, suffuse, overspread.*

suggerō, -gerere, -gessī, -gestum, [sub + gerō], 3, a., *lay under; furnish, supply.*

suī, sibĭ, sē or sēsē, nom. wanting, reflex. pron., *himself, herself, itself, themselves; him, her, it,* etc. sēcum = cum sē.

sulcō, -āre, -āvī, -ātum, [sulcus], 1, a., *plow, turn up, furrow.*

sulcus, -ī, m., *furrow, trench.*

sulpur, -uris, n., *brimstone, sulphur.*

sum, esse, fuī, fut. part. **futūrus**, irr., n., *be, exist;* with gen., *belong to, be the part* or *duty of, be possessed of, be valued at, cost;* with dative, *be for, serve for, belong to, possess, have.*

summa, -ae, [properly f. of summus, *sc.* rēs], f., *sum, aggregate, whole; the main part, the main thing, chief reason.*

summittō, see **submittō**.

summus, -a, -um, see **superus**.

sūmō, sūmere, sūmpsī, sūmptum, [sub + emō], 3, a., *take, lay hold of; assume, take on, put on, gain; consume, eat, drink; enter upon, begin; exact; obtain, acquire, get; select, choose.*

super [cf. ὑπέρ], adv., *above, over; moreover, besides, in addition.* satis superque, *enough and to spare, more than sufficient.*

super, prep. with acc. and abl., *over:*

(1) With acc., *over, above, upon, on, beyond, in addition to.*

(2) With abl., *over, above, upon, beyond.*

superbia, -ae, [superbus], f., *haughtiness, pride, arrogance.*

superbus, -a, -um, [super], adj., *haughty, proud, arrogant; splendid, magnificent, august.*

Superbus, -ī, [superbus], m., surname of the second Tarquin, known as *Tarquinius Superbus*, the last of the early Roman kings.

superiniciō, -icere, -iēcī, -iectum, [super + iniciō, from in + iaciō], 3, a., *throw over, cast upon, spread upon.*

superō, -āre, -āvī, -ātum, [superus], 1, a. and n., *rise above, overtop, surmount, transcend; pass over, pass by; exceed, be abundant; surpass, outstrip, excel; overcome, subdue, conquer.*

superstes, -itis, [super, stō], adj., *standing above, overtowering; remaining alive, surviving.*

supersum, -esse, -fuī, [super + sum], irr., n., *be left, remain over* or *from, remain; live after, survive, outlive, be still alive.*

superus, -a, -um, comp. **superior**, sup. **suprēmus** or **summus**, [super], adj., *above, upper, higher.* As subst., superī, -ōrum, m., pl., *gods above, deities of heaven.* Sup. **suprēmus**, -a, -um, *highest, loftiest, topmost; last, final; extreme, utmost, outermost;* sup. **summus**, *highest, topmost; greatest, best, utmost, extreme;* often used of a part, as summus mōns, *the top of the mountain.*

supīnus, -a, -um, [sub], adj., *bent backwards, on the back, supine;*

backwards, turning backwards. **supīnae manūs,** *palms uplifted* in the attitude of supplication.

suppleō, -ēre, -ēvī, -ētum, [sub + pleō], 2, a., *fill up, fill, make full.*

supplex, -icis, [sub + plicō], adj., *bending the knee, begging, entreating, supplicating; submissive, suppliant.* As subst., m., *suppliant.*

supplicium, -iī, [supplex], n., *kneeling* for punishment; *punishment, penalty, torture, torment.*

supplicō, -āre, -āvī, -ātum, [supplex], 1, a., *beseech, implore, supplicate.*

suppōnō, -pōnere, -posuī, -positum, [sub + pōnō], 3, a., *put under, place beneath; substitute, falsify, feign; make subject, subject.*

suprā [for superā, from superus], adv. and prep., *above:*

(1) As adv., *above, on top, over.*

(2) As prep., with acc. only, *over, above; beyond, more than.*

surgō, surgere, surrēxī, surrēctum, [sub + regō], 3, a. and n., *rise, get up, stand up, ascend; spring up, come forth, grow up.*

sūs, suis, m. and f., *swine, hog, pig.*

suscitō, -āre, -āvī, -ātum, [subs, old form of sub, + citō], 1, a., *stir up, arouse, awaken; kindle, fan.*

suspiciō, -spicere, -spexī, -spectum, [sub + speciō], 3, a. and n., *look up to, look up at; esteem, honor; suspect.*

suspīrium, -iī, [suspīrō, *sigh,* from sub + spīrō], n., *sigh, deep breath.*

sustineō, -tinēre, -tinuī, -tentum, [subs, old form of sub, + teneō], 2, a., *hold up, bear up, support, sustain; check, restrain, control; bear, undergo, endure, hold out.*

susurrō, -āre, ——, ——, [susurrus], 1, n. and a., *murmur, hum, buzz, whisper.*

susurrus, -ī, m., *murmuring, whisper;* personified, **Susurrī,** -ōrum, *Whispers,* the attendants of Rumor.

suus, -a, -um, [cf. suī], poss. pron. adj., *his, her, its, their, his own, their own; own, peculiar, just, proper, regular, full, suitable, favorable; dear, beloved; self-possessed, composed.* As subst., **suī,** -ōrum, m., pl., *one's people, friends, relatives, party.* **sua,** -ōrum, *one's possessions, one's property.*

T.

tābēs, -is, [tābeō], f., *a wasting away, decline, decay; plague, pestilence; corruption, poison.*

tābēscō, tābēscere, tābuī, ——, [tābeō, *waste*], 3, inch., n., *melt, decay, decompose; pine away, languish, waste.*

tabula, -ae, f., *board, plank; writing-tablet, tablet; picture, painting.*

tabulārium, -iī, [tabula], n., *public registry, archives,* the place where public documents were kept.

tābum, -ī, [cf. tābēs], n., *corruption, putrid blood; plague, pestilence, disease.*

taciturnus, -a, -um, [tacitus], adj., *silent, noiseless, quiet, still, taciturn;* of a stream, *sullen, silent.*

tacitus, -a, -um, [taceō, *be silent*], adj., *silent, passed in silence; concealed, hidden, secret; still, mute, noiseless.*

taeda, -ae, f., *pitch-pine;* by metonymy, *pine-brand, torch; nuptial torch, wedding; funeral torch.*

Taenaridēs, -ae, m., *the Taenarian youth, the Spartan youth*, i. e. Hyacinthus, so named from Taenarus, a promontory and cavern in the southern part of Laconia.

Taenarius, -a, -um, [Taenarus, in Laconia], adj., *of Taenarus, Taenarian;* by metonymy, *of Sparta, Spartan.* The cavern at Taenarus was supposed to be an entrance of the Underworld.

Tagus, -ī, m., *Tagus*, a river in Lusitania famous for its gold-producing sands; now Tajo.

tālāria, -um, [tālāris], n., pl., *winged shoes, winged sandals* attached to the ankles, as those with which Mercury is represented in works of art. Cf. illustration on p. 9.

tālāris, -e, [tālus], adj., *of the ankles, reaching to the ankles.*

tālis, -e, adj., *such, of such a kind; such as this, as follows.* tālis — quālis, *such — as.*

tālus, -ī, m., *ankle;* by metonymy, *heel.*

tam, adv., *so much, to such a degree, so, very.* tam — quam, *so — as, as much — as.*

tamen [tam], conj., *notwithstanding, nevertheless, yet, still.* sed tamen, *but yet, but still.* sī tamen, *if nevertheless, if only.*

tamquam, adv., *so as, just as.* tamquam sī, *just as though, as if, just as if.*

Tanais, -is, acc. Tanaim, [Τάναϊς], m., *Tanais*, a river of Sarmatia, now the Don.

tandem, adv., *at length, at last, finally; pray now, now, I pray.*

tangō, tangere, tetigī, tāctum, 3, a., *touch; border on, adjoin; taste, partake of; arrive at, come to; besprinkle, moisten; move, affect, impress.*

Tantalis, -idis, f., *female descendant of Tantalus, Tantalid;* applied to *Niobe*, daughter of Tantalus.

Tantalus, -ī, [Τάνταλος], m., *Tantalus*, name of two persons mentioned by Ovid:

(1) A mythical king of Phrygia, condemned to unending hunger and thirst in the Underworld because he had betrayed the secrets of heaven. See N. to p. 132, l. 18.

(2) A son of Niobe, grandson of the preceding.

tantum [tantus], adv., *so much, so greatly, to such a degree; only so much, only, merely.*

tantus, -a, -um, adj., *of such size, so great, such; so great, of such numbers, so many.* As subst., tantum, -ī, n., *so much.* tantī, gen. of price, *of such a price, of so great value.* tantō, abl. of degree of difference, *by so much, so much.* tantus — quantus, *so much — as, so great — as.*

tardē [tardus], adv., *slowly, tardily; late.*

tardus, -a, -um, adj., *slow, sluggish; tardy, late; stupid, dull.*

Tarquinius, -ī, m., *Tarquinius*, name of two of the early kings of Rome:

(1) *Tarquinius Priscus*, successor of Ancus Marcius.

(2) *Tarquinius Superbus*, the last king of Rome.

Tartarus, -ī, [Τάρταρος], m., and Tartara, -ōrum, [Τάρταρα], n., pl., *the Underworld, Lower World, Infernal Regions;* used especially of that part of the Underworld set aside for the punishment of the spirits of the wicked.

Tatius, -ī, m., *Titus Tatius*, a Sabine king, said to have been associated with Romulus in the government of Rome, and to have met a violent death.

taurus, -ī, m., *bull, bullock;* as a constellation, *Taurus, the Bull.*

taxus, -ī, f., *yew-tree, yew.*

tēctum, -ī, [tegō], n., *covered place, shelter; house, dwelling; covering, roof.*

tēgmen, see **tegumen.**

tegō, **tegere**, **tēxī**, **tēctum**, 3, a., *cover; hide, conceal, shelter; cloak, veil.*

tēgula, -ae, [tegō], f., *roof-tile, tile;* pl., **tēgulae**, -ārum, *tiled roof, tiling.*

tegumen or **tēgmen**, -inis, [tegō], n., *a covering, cover; shield.*

tellūs, -ūris, f., *earth, globe; land, country;* personified **Tellūs**, *goddess of the Earth, Earth, Tellus.*

tēlum, -ī, n., *missile, spear, dart, javelin, arrow;* by metonymy, *sword, axe, dagger;* of Jupiter, *thunderbolt.*

temerārius, -a, -um, [temerē, *by chance*], adj., *rash, thoughtless, reckless; indiscreet, imprudent, ill advised.*

temerō, -āre, -āvī, -ātum, [temerē, *by chance*], 1, a., lit. *treat rashly;* hence, *violate, profane, outrage, desecrate; defile, dishonor.*

tēmō, -ōnis, m., *wagon-tongue, plow-beam;* by metonymy, *wagon;* as a constellation, *wagon of Bootes, Charles's Wain.*

temperiēs, -ēī, [temperō, *observe proper measure*], f., *proper mixture; tempering, temperature, temper.*

tempestās, -ātis, [tempus], f., *period, time, season; weather, bad weather, storm, tempest; calamity, misfortune.*

tempestīvus, -a, -um, [tempestās], adj., *seasonable, opportune, timely; appropriate, fitting, suitable; early, ripe.*

templum, -ī, n., *consecrated place, sacred enclosure, sanctuary; temple, shrine, fane.*

temptō, -āre, -āvī, -ātum, [intensive of tendō], 1, a., *handle, touch, feel; try, attempt, assay; attack, assail.*

tempus, -oris, n., *period of time, time, season, point of time; right time, opportunity, occasion; condition, times, circumstances.*

tempus, -oris, n., *temple*, side of the head near the eye.

tenāx, -ācis, [teneō], adj., *holding fast, fast-holding, tenacious; stubborn, persistent, obstinate; stingy, niggardly, miserly.*

tendō, **tendere**, **tetendī**, **tentum** and **tēnsum**, 3, a. and n., *stretch out, make tense, stretch, extend; hold a course, direct* one's *course, go, proceed; aim at, strive, endeavor.*

tenebrae, -ārum, f., pl., *darkness, gloom; darkness of night, night; darkness of the Underworld, Underworld, Shades.*

tenebrōsus, -a, -um, [tenebrae], adj., *full of darkness, dark, gloomy.*

Tenedos or **Tenedus**, -ī, [Τένεδος], f., *Tenedos*, an island in the Aegean Sea near the coast of Troas; associated with the story of the Trojan war, and mentioned in the Iliad.

teneō, -ēre, -uī, **tentum**, 2, a. and n., *hold, have; possess, be master of, occupy, inhabit; reach, arrive at; direct, hold the course; hold fast, embrace, fetter, bind, fascinate, captivate; restrain, check, keep, guard, preserve, defend.*

tener, -era, -erum, adj., *tender, delicate, soft, yielding; of tender age, young, youthful.*

tenor, -ōris, [teneō], m., *course, movement, motion.*

tenuis, -e, adj., *thin, fine, slim, slender; nice, delicate; narrow, slight, insignificant; mean, poor, weak; shallow, low, clear.*

tenuō, -āre, -āvī, -ātum, [tenuis], 1, a., *make thin, wear away; make small, lessen, reduce, weaken, dilute.*

tenus, prep. with abl., postpositive, *as far as, unto, up to, to.*

tepeō, -ēre, ——, ——, 2, n., *be lukewarm, be tepid.*

tepēscō, -scere, tepuī, ——, [tepeō], 3, inch., n., *grow lukewarm, become tepid, be warmed.*

tepidus, -a, -um, [tepeō], adj., *lukewarm, tepid; faint, languid.*

ter [cf. trēs], num. adv., *thrice, three times; repeatedly, exceedingly.*

tergeō, -ēre, tersī, tersum, [cf. terō], 2, a., *wipe off, wipe dry, wipe, clean.*

tergum, -ī, n., *back;* by metonymy, *back part, rear; hide, skin, leather, fleece.*

tergus, -oris, n., *back;* by metonymy, *body, trunk; hide, leather;* of bacon, *chine.*

ternī, -ae, -a, [ter], num. adj., *three each; three.*

terō, terere, trīvī, trītum, 3, a., *rub, rub away; wear away, use up, wear out; rub smooth, polish; rub upon, grate upon;* of grain, *tread out, thresh.*

terra, -ae, f., *land,* as opposed to the water; *soil, ground, region; earth;* personified, **Terra**, *goddess of earth, Terra.* **orbis terrārum**, *the world, the whole world.*

terrēnus, -a, -um, [terra], adj., *of the earth, of earth, earthly, terrestrial; earthy, earthen.*

terreō, -ēre, -uī, -itum, 2, a., *frighten, alarm, affright, terrify, scare, dismay.*

terribilis, -e, [terreō], adj., *terrible, frightful, dreadful.*

terrificus, -a, -um, [terreō + faciō], adj., *causing fear, fearful, terrible.*

terrigena, -ae, [terra, cf. gignō], adj., *born of the earth, earth-born.*

terror, -ōris, [terreō], m., *fright, alarm, terror, overwhelming fear; cause of fright, dread.*

tertius, -a, -um, [ter], num. adj., *third.*

testa, -ae, f., *piece of earthenware, piece of tile, potsherd; earthen vessel;* by metonymy, *shell, ice.*

testis, -is, m. and f., *witness.*

testor, -ārī, -ātus sum, [testis], 1, dep., a., *call as witness, call to witness, invoke, appeal to; testify, bear witness to, make known, declare.*

Tēthys, -yos, [Τηθύς], f., *Tethys,* wife of Oceanus and goddess of the sea; by metonymy, *sea, the sea.*

textum, -ī, [texō, *weave*], n., *web;* by metonymy, *garment, robe, coverlet, fabric, structure.*

theātrum, -ī, [θέᾱτρον], n., *theatre.*

Thēbae, -ārum, [Θῆβαι], f., *Thebes,* capital of Boeotia.

Thēbaïdes, -um, f., pl., *women of Thebes, Theban women.*

Themis, -idis, acc. Themin, voc. Themi, [Θέμις], f., *Themis,* daughter of Ouranos and Gaia, goddess of justice and prophecy.

Therapnaeus, -a, -um, adj., *of Therapnae,* in Laconia; *Spartan.*

Thersītēs, -ae, [Θερσίτης], m., *Thersītēs*, a Greek in the war before Troy, noteworthy for ugliness and scurrility; he was beaten by Ulysses for reviling the generals.

Thēsēus, -a, -um, [Θησεῖος], adj., *of Theseus*, the famous Greek hero; cf. p. 38.

Thisbē, -ēs, [Θίσβη], f., *Thisbe*, a Babylonian maiden, beloved by Pyramus.

Thrācius, -a, -um, [Θρᾴκιος], adj., *Thracian, of Thrace.*

Thrasius, -ĭī, [Θράσιος], m., *Thrasius*, a Grecian soothsayer, also called Phrasius. The Egyptians, it was said, had for nine years suffered from famine. Then Busiris, their king, summoned soothsayers from Greece in order to ascertain by what means the wrath of the gods might be averted. Thrasius said that the famine would cease if a foreigner were offered up in sacrifice; whereupon Busiris made him the first victim.

Thymbrēius, -a, -um, adj., *of Thymbrios, of the Thymbrios*, a small river in the northern part of Phrygia. **Thymbrēius incola**, *a dweller by the Thymbrios.*

thymum, -ī, [θύμον], n., *thyme*, an herb noted for its fragrance.

tībia, -ae, f., *pipe, flute.*

Tibullus, -ī, m., *Albius Tibullus*, a famous Roman elegiac poet, contemporary with Ovid.

tīgnum, -ī, n., *timber, beam, log, post, stick.*

tigris, -idis, pl. **tigrēs**, [τίγρις], m., in poetry sometimes f., *tiger, tigress.*

tilia, -ae, f., *linden tree, lime-tree, linden.*

timeō, -ēre, -uī, ——, 2, a. and n., *be afraid, be fearful; be apprehensive, be anxious; dread, fear.*

timidus, -a, -um, [timeō], adj., *afraid, fearful, timid, cowardly, dejected; full of awe, reverent.*

timor, -ōris, [timeō], m., *fear, dread, apprehension, alarm, timidity; awe, reverence.*

tingō, **tingere**, tīnxī, **tīnctum**, 3, a., *wet, moisten; bathe, dip, sink into; color, tinge, imbue, stain.*

Tīresiās, -ae, [Τειρεσίας], m., *Tiresias*, a prophet of Thebes, deprived of sight by Juno because he once decided a quarrel in favor of Jupiter.

Tītān, -ānis, and **Tītānus**, -ī, [Τιτάν], m., *Titan*, a son of Hyperion, identified with the sun; pl., **Tītānes**, -um, *Titans*, sons of Ouranos and Gaia, cast into Tartarus by Jupiter.

Tītānis, -idos, [Τιτανίς], adj., *of the Titans, Titanic.* As subst., *daughter of a Titan*, applied to Latona as daughter of Coeus.

Tītānius, -a, -um, [Tītān], adj., *of the Titans, of a Titan.* As subst., **Tītānia**, -ae, f., *daughter of the Titans, the Titan's daughter*, applied to Pyrrha, daughter of Epimetheus.

titubō, -āre, -āvī, -ātum, 1, n., *stagger, reel, totter.*

titulus, -ī, m., *superscription, inscription, title; glory, distinction, renown, name.*

Tityos, -yī, [Τιτυός], m., *Tityos*, a giant whom Jupiter cast into Tartarus for insulting Latona; there he was tortured by having two vultures gnawing at his liver by day, while the parts consumed would grow again by night.

Tītyrus, -ī, m., *Tityrus*, a shepherd named at the opening of Vergil's Bucolics.

toga, -ae, [tegō], f., *toga, gown*, an outer robe worn by Roman citizens when not engaged in military pursuits; hence, *peace*.

tolerō, -āre, -āvī, -ātum, [cf. tollō], 1, a., *bear, endure, sustain, suffer*.

tollō, tollere, sustulī, sublātum, 3, a., *lift, lift up, raise, elevate; take up, take on board; bring up, educate; make away with, remove, dispose of*.

tonāns, -antis, [tonō], adj., *thundering*. As subst., **Tonāns**, -antis, m., *god of Thunder, the Thunderer*, i. e. Jupiter.

tondeō, tondēre, totondī, tōnsum, 2, a., *shear, clip; crop, trim; mow, reap*.

tonitrus, -ūs, m., pl. **tonitrūs**, -uum, m., or **tonitrua**, -ōrum, n., *thunder*.

tonō, -āre, -uī, ——, 1, n., *make a loud noise, resound; thunder*.

torpēscō, -pēscere, -puī, ——, [torpeō, *be stiff* or *numb*], 3, inch., n., *grow stiff, grow numb, become torpid*.

torpor, -ōris, [torpeō], m., *stiffness, numbness, stupefaction*.

torqueō, torquēre, torsī, tortum, 2, a., *turn, turn about, bend, wind; twist, curl, spin; whirl about, swing, brandish, hurl; rack, torture, torment*.

torreō, torrēre, torruī, tostum, 2, n. and a., *parch, roast, bake; scorch, burn*.

tortilis, -e, [torqueō], adj., *twisted, coiled, winding*.

torus, -ī, m., *muscle; bolster, cushion, couch, bed*.

torvus, -a, -um, adj., *stern, grim; piercing, wild, savage, stern, fierce*.

tot, num. adj., indecl., *so many, in such numbers*.

totidem [tot], num. adj., indecl., *just so many, just as many, just the same number*.

totiēns [tot], num. adv., *so often, as often, so many times*.

tōtus, -a, -um, gen. tōtīus, adj., *all, the whole, total, entire, all*.

trabeātus, -a, -um, [trabea, a white mantle with horizontal scarlet stripes, worn by high public officers], adj., *arrayed in a robe of state, in robe of state*.

trāctō, -āre, -āvī, -ātum, [freq. of trahō], 1, a., *draw, drag, pull; touch, handle; manage, control*.

trāctus, -ūs, [trahō], m., *a drawing, pulling; track, course; stretch, tract, quarter, region, land*.

trādō, trādere, trādidī, trāditum, [trāns + dō], 3, a., *deliver, surrender, hand over, consign, commit, entrust, confide; give over, betray; transmit, relate, tell, teach, instruct*.

trahō, trahere, trāxī, trāctum, 3, a., *draw, drag, pull, drag away, drag along; draw in, take on, assume, get; lead on, attract, allure; draw along, influence, cause; ascribe, refer; protract, extend, lengthen out; spend, waste*.

trāiciō, -icere, -iēcī, -iectum, [trāns + iaciō], 3, a. and n., *throw across, put over, throw over; strike through, transfix, pierce; transfer*.

trāmes, -itis, m., *cross-way, by-path, foot-path; way, path, road, course*.

trānseō, -īre, -īvī or -iī, -itum, [trāns + eō], irr., n. and a., *go over, pass over, cross over, pass; turn, be transformed, change; proceed against; transgress, violate*.

trānsitus, -ūs, [trānseō], m., *a passing over, transition, crossing, passage.*

trānsmittō, -mittere, -mīsī, -missum, [trāns + mittō], 3, a. and n., *send across, carry over, bring across, transmit; pass over, cross over, traverse.*

tremebundus, -a, -um, [tremō], adj., *trembling, quivering.*

tremō, -ere, -uī, ——, 3, n. and a., *shake, quiver, tremble; quake before, shiver at.*

tremor, -ōris, [tremō], m., *shaking, shivering, trembling, quaking, tremor;* of the earth, *earthquake.*

tremulus, -a, -um, [tremō], adj., *trembling, quivering, tremulous.*

trepidō, -āre, -āvī, -ātum, [trepidus], 1, n. and a., *be agitated, be alarmed, be disturbed; tremble at, be afraid of;* of the heart, *palpitate, beat rapidly.*

trepidus, -a, -um, adj., *restless, agitated; hurried, quick; anxious, alarmed.*

trēs, tria, num. adj., *three.*

tribulus, -ī, [τρίβολος], m., *thistle, thorn-bush.*

tribuō, -ere, tribuī, tribūtum, [tribus], 3, a., *assign, allot; bestow, give, grant; pay, yield, concede.*

tricuspis, -idis, [trēs + cuspis], adj., *with three points, three-pointed.*

tridēns, -entis, [trēs + dēns], adj., *with three teeth, three-tined, three-pronged.* As subst., **tridēns**, -entis, m., *three-pronged spear, trident,* often referring to the weapon carried by Neptune.

trifidus, -a, -um, [trēs, cf. findō], adj., *three-cleft, three-forked.*

Trīnacria, -ae, [Τρινακρία, *with three promontories*], f., *Sicily.*

Triōnēs, -um, m., *plow-oxen, plow-kine;* as a constellation, *the Plow-oxen,* known to us as Charles's Wain, the Great Bear, or the Great Dipper.

triplex, -icis, [ter + plicō], adj., *threefold, triple.*

trīstis, -e, adj., *sad, sorrowful, gloomy, downcast, melancholy, sullen; sorrow-bringing, saddening, unhappy, baneful; disagreeable, bitter, offensive.*

trīticeus, -a, -um, [trīticum, *wheat*], adj., *of wheat, wheaten.*

Trītōn, -ōnis, [Τρίτων], m., *Triton,* a sea-god, half human, half fish, son of Neptune and Amphitrite.

Trītōnis, -idis and -idos, [Τριτωνίς], adj., *of Lake Triton,* in Africa, where Athene is said to have been born; hence, *of Athene, of Pallas.* As subst., **Trītōnis**, -idis or -idos, f., *Athene, Minerva.*

trītus, -a, -um, [terō], adj., *trodden, beaten; frequented, worn, common.*

triumphō, -āre, -āvī, -ātum, [triumphus], 1, n. and a., *celebrate a triumph, triumph;* pass., **triumphor**, -ārī, -ātus sum, *be led in triumph, be conquered, be subdued.*

triumphus, -ī, m., *triumphal procession, triumph, victory.*

Trōia, -ae, f., *Troy,* an ancient city in Phrygia, seat of the Trojan war.

Trōiānus, -a, -um, [Trōia], adj., *of Troy, Trojan.*

truncō, -āre, -āvī, -ātum, [truncus], 1, a., *mutilate, cut off; strip.*

truncus, -a, -um, adj., *maimed, mutilated, disfigured, with limbs cut off.* **truncum corpus**, *a limbless form, a body without limbs.*

truncus, -ī, m., *trunk, stock, stem; body.*

tū, tuī, pl., **vōs**, pers. pron., *thou, you.*

tuba, -ae, f., *trumpet, war-trumpet.*

tueor, -ērī, tuitus sum, 2, dep., a., *look at, gaze upon, watch, consider; care for, preserve, guard; uphold, protect, defend; keep, maintain.*

tum, adv., *then, at that time; thereupon, moreover.* **cum — tum**, *both — and, not only — but also.* **tum prīmum**, *not till then, then for the first time.* **tum vērō, tum enim vērō**, *then indeed, just then.*

tumeō, -ēre, ——, ——, 2, n., *swell, be swollen, be puffed out; be excited, be stirred up; be inflated, be puffed up.*

tumēscō, -ere, tumuī, ——, [tumeō], 3, inch., n., *begin to swell, swell up; be swollen with anger, become enraged.*

tumidus, -a, -um, [tumeō], adj., *swollen, swelling, tumid; excited, enraged; puffed up, haughty.*

tumulō, -āre, -āvī, -ātum, [tumulus], 1, a., *cover with a mound, entomb, bury, inter.*

tumultus, -ūs, [tumeō], m., *commotion, disturbance, tumult, uproar; insurrection, mutiny.*

tumulus, -ī, [tumeō], m., *mound, hillock, hill; grave, sepulchral mound, mound.*

tunc, adv., *then, at that time, just then, thereupon.*

tunica, -ae, f., *under-garment, tunic, wrapper, shirt; husk, peel.*

turba, -ae, f., *uproar, turmoil, commotion; mob, multitude, throng, crowd, host; the common crowd, the masses.*

turbō, -āre, -āvī, -ātum, [turba], 1, n. and a., *be in disorder, be confused, whirl; disturb, confuse, agitate, disorder, trouble.*

turbō, -inis, [turbō, *whirl*], m., *whirlwind, tornado; storm; whirling motion, revolution;* of a shell, *whorl, twist.*

turgēscō, -ere, ——, ——, [turgeō, *swell out*], 3, inch., n., *begin to swell, swell up, swell.*

turpis, -e, adj., *ugly, unsightly, hideous, repulsive; odious, base shameful, disgraceful.*

turris, -is, f., *tower;* by metonymy, *high structure, castle, palace; dove-tower, dove-cot.*

turtur, -uris, m., *turtle-dove.*

tūs, tūris, [θύος], n., *incense, frankincense.*

Tūscus, -a, -um, adj., *Tuscan, Etruscan, Etrurian.*

tūtēla, -ae, [tueor], f., *protection, safeguard, defence; protector, guardian, ward.*

tūtus, -a, -um, [tueor], adj., *guarded, safe, secure, out of danger; watchful, cautious.*

tuus, -a, -um, [tū], poss. pron. adj., *thy, thine, your, yours; your own.* As subst., **tuī**, -ōrum, m., *your kinsmen, your friends;* **tua**, -ōrum, n., *your property, your possessions.*

tyrannus, -ī, [τύραννος], m., *ruler, monarch, sovereign, king; despot.*

tyrannis, -idis, f., *tyranny.*

Tyrius, -a, -um, adj., *of Tyre, Tyrian.*

U.

ūber, -eris, n., *teat, udder, breast;* by metonymy, *richness, fertility.*

ūber, -eris, comp. **ūberior**, sup. **ūberrimus**, [ūber], adj., *fruitful, fertile, plentiful, copious; full, productive.*

ubi or **ubī**, adv., of place, *where, wheresoever, in what place;* of time, *when, whenever, as soon as;* used in place of a relative pron., *wherewith, by which, with whom, by whom.*

ubīque [ubī + -que], adv., *anywhere, everywhere, in any place, in every place.*

ūdus, -a, -um, [for ūvidus], adj., *wet, moist, damp.*

ūllus, -a, -um, gen. **ūllīus**, adj., *any.* As subst., *any one, anybody.*

ulmus, -ī, f., *elm-tree, elm.*

ulterior, -ius, gen. -ōris, sup. **ultimus**, [cf. **ūltrā**], adj. in the comp. degree, *farther, beyond, more distant, more remote.* Neut. **ulterius**, as adv., *beyond, farther on, further, more, longer, to a greater degree.* Sup. **ultimus**, -a, -um, *farthest, most distant, uttermost, extreme, last.*

ultor, -ōris, [cf. **ulcīscor**, *avenge*], m., *punisher, avenger.*

ultrā, adv., *on the other side; beyond, farther, more, besides, in addition.*

ululō, -āre, -āvī, -ātum, 1, a. and n., *howl, yell, shriek; wail, lament.*

ulva, -ae, f., *marsh-grass, sedge.*

umbra, -ae, f., *shade, shadow; shaded place, shady place;* especially of the dead, *shade, ghost, image, phantom; outline, trace.*

ūmeō, -ēre, ——, ——, [cf. **ūmor**], 2, n., *be wet, be moist, be damp.*

umerus, -ī, m., *upper arm, shoulder.*

ūmidus, -a, -um, [ūmeō], adj., *moist, damp, wet, humid.*

ūmor, -ōris, [umeō], m., *moisture, liquid, fluid.*

umquam, adv., *at any time, ever, at all.*

ūnā [ūnus], adv., *at once, together, at the same time.*

uncus, -a, -um, adj., *hooked, crooked, curved, barbed, bent in.*

unda, -ae, f., *wave, billow;* by metonymy, *water, flood, stream, tide.*

unde, adv., interrogative, *whence? from what place? from whom?* rel., of place, *from what place, from which place, whence;* of source and cause, *from whom, from which, whence, on account of which.*

undecimus, -a, -um, [ūnus + decimus], num. adj., *eleventh.*

undique [unde + -que], adv., *from all sides, on all sides; from every quarter, everywhere.*

unguis, -is, m., *nail* of finger or toe; of animals, *claw, talon, paw, hoof.*

ungula, -ae, [unguis], f., *claw, talon, hoof.*

ūnicolor, -ōris, [ūnus + color], adj., *of one color, single-colored.*

ūnicus, -a, -um, [ūnus], adj., *only, single, sole, solitary; unique, uncommon, alone of its kind.*

ūnus, -a, -um, gen. **ūnīus**, sometimes in poetry **ūnius**, num. adj., *one, one only, a single one; alone, sole, single; one and the same.*

urbs, urbis, f., *city;* especially *the city, Rome.*

urgeō, **urgēre**, **ursī**, ——, 2, a. and n., *press, press on, push, force, impel, urge; press upon, weigh down, oppress; push forward, urge on, drive.*

ūrna, -ae, f., *water-jar, urn; vessel, urn* for casting or drawing lots; *cinerary urn,* in which the ashes of the dead were placed.

ūrō, **ūrere**, **ūssī**, **ūstum**, 3, a., *burn, burn up, consume; scorch, parch, dry up; burn in; set on fire, kindle, enflame; vex, annoy.*

ūsquam, adv., *anywhere, at any place, in any place, to any place.*

ūsque, adv., *even to, as far as, all the way, continuously.* **ūsque adeŏ**, *to such an extent, even so far.*

ūsus, -ūs, [ūtor], m., *use, employment, usage, enjoyment; practice, experience, skill; intercourse, familiarity; value, benefit, profit, advantage, service, need.*

ut or **utī**, adv. and conj., of place, *where;* of time, *as, as soon as, just as;* of manner, interrogative, *how? in what way? in what manner?* relative, *as, as for instance, seeing that, as if, on the supposition that.* **ut prīmum**, *as soon as.* **ut — ita**, *so — as, while — still.*

ut or **utī**, conj. with subj., of result, *that, so that;* of purpose, *in order that, that;* of concession, *though, although.*

uterque, utraque, utrumque, gen. utrīusque, [uter + -que], adj., *each, either; one and the other, both.*

ūtilis, -e, [ūtor], adj., *useful, serviceable; profitable, expedient, advantageous; fit, suitable, proper.*

ūtilitās, -ātis, [ūtilis], f., *utility, use; profit, benefit, advantage, expediency.*

utinam [utī + nam], adv., *oh that! if only! would that!*

ūtor, ūtī, ūsus sum, 3, dep., n., used with abl., *use, employ, make use of; serve one's self with, enjoy, indulge in; consume.*

utrimque [uterque], adv., *on either side, on both sides, from either side.*

ūva, -ae, f., *grape, bunch of grapes, grape-cluster;* by metonymy, *grape-vine, vine.*

uxor, -ōris, f., *wife, spouse.*

V.

vacca, -ae, f., *cow.*

vacō, -āre, -āvī, -ātum, 1, n., *be empty, be vacant, be without, be idle, be at leisure, have time.*

vacuus, -a, -um, [vacō], adj., *empty, void, vacant, free, without; idle, unemployed, unengaged; unmarried, single, heart-free;* of a field, *open, free.*

vādō, -ere, ——, ——, 3, n., *go,* especially *go in haste, rush, proceed rapidly.*

vadum, -ī, n., *shallow place* in a stream or the sea, *shallow, ford, shoal;* by metonymy, *sea, stream, channel* of a stream.

vagor, -ārī, -ātus sum, [vagus], 1, dep., n. and a., *stroll about, wander, roam, rove.*

vagus, -a, -um, adj., *strolling, rambling, wandering, vagrant; unsettled, uncertain, wavering, inconstant.*

valeō, -ēre, -uī, -itum, 2, n., *be strong, be vigorous, be healthy, be sound; have power, avail, prevail; be able, be capable, be enough.* Imp. **valē**, as a greeting, *farewell, good-bye.*

validus, -a, -um, [cf. valeō], adj., *strong, robust, vigorous, powerful, able; efficient, efficacious.*

vallēs, -is, f., *valley, dale.*

valvae, -ārum, f., pl., *folding-doors, double-doors.*

vānus, -a, -um, [cf. vacō], adj., *empty, idle, groundless; fruitless, vain; ignorant, foolish; deceitful.*

vapor, -ōris, m., *steam, exhalation; warm exhalation, warmth, heat.*

varius, -a, -um, adj., *variegated, spotted, mottled; diversified, varying, changeable, various, manifold; diverse, different.*

Varrō, -ōnis, m., a surname of the Terentian gens. The Varro referred to by Ovid is P. Terentius Varro Atacīnus, a poet, for whom see N. to p. 78, l. 19.

vāstus, -a, -um, adj., *empty, waste, wild, desert; vast, enormous, huge, immense.*

vātēs, -is, m. and f., *seer, prophet; bard, singer, poet.*

vāticinor, -ārī, -ātus sum, [vāticinus, *prophetical*], 1, dep., a., *foretell, prophesy, forebode, warn; sing in inspired verse.*

-ve, enclitic conj., [vel], *or, or if you please, or also.* -ve — -ve, *either — or.*

vehō, vehere, vexī, vectum, 3, a. and n., *bear, carry, convey;* pass., vehor, vehī, vectus sum, *be carried, ride, go, sail.*

vel [old imp. of volō], conj., *or, or if you will, or even.* vel — vel, *either — or, whether — or.*

vēlāmen, -inis, [vēlō], n., *cover, covering; robe, garment, veil.*

vēlō, -āre, -āvī, -ātum, [vēlum], 1, a., *cover, veil, enwrap, envelop.*

vēlōx, -ōcis, adj., *swift, quick, fleet, speedy, rapid.*

vēlum, -ī, n., *sail;* by metonymy, *awning, curtain.*

velut or **velutī**, [vel + ut or utī], adv., *even as, just as; for instance; as it were, as though, as if.*

vēna, -ae, f., *blood-vessel, vein, artery;* by metonymy, *water-course, vein of metal, mine.*

venēnifer, -fera, -ferum, [venēnum + ferō], adj., *poison-carrying, poisonous, venomous.*

venēnum, -ī, n., *poison, venom; magical potion, charm.*

veneror, -ārī, -ātus sum, 1, dep., a., *reverence, worship, adore; venerate, do homage to.*

venia, -ae, f., *indulgence, favor, kindness; permission; pardon, forgiveness.*

veniō, venīre, vēnī, ventum, 4, n., *come; come into, enter; approach, arise, spring.*

ventus, -ī, m., *wind.*

venus, -eris, f., *loveliness, grace, charm.* Personified, Venus, *Venus*, goddess of beauty and love, mother of Cupid. See p. 44.

vēr, vēris, n., *spring, spring-time.*

verber, -eris, n., *lash, whip, scourge;* by metonymy, *blow, stroke, scourging, flogging.*

verberō, -āre, -āvī, -ātum, [verber], 1, a., *strike, flog, lash, whip, beat.*

verbōsus, -a, -um, [verbum], adj., *full of talk, wordy, verbose, prolix.*

verbum, -ī, n., *word.* verba facere, *to speak.*

vereor, -ērī, -itus sum, 2, dep., a. and n., *reverence, stand in awe, revere; fear, be afraid, dread, apprehend.*

vērō [vērus], adv., *truly, certainly, in truth; but in fact, however, but.*

versō, -āre, -āvī, -ātum, [freq. of vertō], 1, a., *turn often, keep turning, turn over, turn; manage, direct; turn about, toss about; revolve, consider;* of a door, *turn, open.*

versus [vertō], adv., *turned towards, facing.*

vertex, -icis, [vertō], m., *whirl, eddy, vortex;* by metonymy, *top, crown, head, summit, peak, highest point.*

vertīgō, -inis, [vertō], f., *whirling motion, revolving, revolution.*

vertō, vertere, vertī, versum, 3, a. and n., *turn, turn up, turn back; change, alter, transform, convert; overturn, overthrow, subvert, destroy.*

vērum, -ī, [vērus], n., *truth, fact.*

vērum, adv., *but in truth, but.*

vērus, -a, -um, adj., *true, real, genuine; proper, reasonable, just; truthful, veracious.*

vesper, -erī or -eris, adj., *evening-star;* by metonymy, *evening, evening-sky, west.*

Vesta, -ae, [cf. Ἑστία], f., *Vesta,* a Roman divinity, daughter of Saturn and Ops; in her service were the Vestal Virgins, who kept a fire burning always on her altar.

vester, -tra, -trum, [vōs], poss. pron., adj., *your, yours.*

vēstīgium, -ī, n., *sole of the foot;* by metonymy, *foot, step, foot-step, foot-print, track; trace, sign, vestige.*

vēstīgō, -āre, ——, ——, 1, a., *trace, track, hunt, search; search out, investigate.*

vestiō, -īre, -īvī, -ītum, [vestis], 4, a., *clothe, dress, attire, array, adorn.*

vestis, -is, f., *clothing, clothes, attire;* by metonymy, *rug, tapestry.*

vetitum, -ī, [vetō], n., *forbidden thing.*

vetō, -āre, -uī, -itum, 1, a., *forbid, prohibit, not permit.*

vetus, -eris, sup. **veterrimus**, adj., *old, aged; of long standing; of a former time, former, earlier, ancient.*

vetustās, -ātis, [vetus], f., *old age, age; great age, antiquity, ancient times.*

vetustus, -a, -um, [vetus], adj., *aged, old, of long standing, ancient.*

via, -ae, [cf. vehō], f., *way, road, street;* by metonymy, *passage, channel, march, journey; mode, manner.*

vibrō, -āre, -āvī, -ātum, 1, a. and n., *tremble, quiver, vibrate; flicker, gleam, flash; cause to tremble, brandish, shake, hurl, throw.*

vicia, -ae, f., *vetch.*

vīcīnia, -ae, [vīcīnus], f., *neighborhood, vicinity;* put sometimes for **vīcīnī**, *neighbors.*

vīcīnus, -a, -um, [vīcus, *street, quarter*], adj., *of the neighborhood, neighboring, near, adjacent.* As subst., **vīcīnus**, -ī, m., *neighbor.*

vicis, vicis, nom. sing. not used, f., *change, alternation; recompense, requital; condition, misfortune, lot, stead.* **in vicem, in vicēs**, *by turns, alternately.*

victima, -ae, f., *victim, sacrifice.*

victor, -ōris, [vincō], m., *conqueror, victor;* often in apposition with the force of an adj., *victorious, conquering.*

victrīx, -īcis, [victor], f., *she that is victorious, conqueress;* often with the force of an adj., *victorious.*

victus, -ūs, [vīvō], m., *sustenance, nourishment, provisions, victuals.*

videō, vidēre, vīdī, vīsum, 2, a., *see, discern, perceive; look at, observe; understand, comprehend; see to, care for, provide; search, experience, investigate;* pass., **videor**, vidērī, vīsus sum, *be seen, appear, seem, be regarded;* impers., **vidētur**, *it seems right, it seems best.*

vidua, -ae, [viduus], f., *widow;* with the force of an adj., *widowed.* **viduae puellae**, *young widows.*

viētus, -a, -um, [vieō, *twist*], adj., *shrunken, shrivelled, withered, wrinkled.*

vigeō, -ēre, -uī, ——, 2, n., *be vigorous, be strong, thrive, flourish, bloom.*

vigil, -ilis, [vigeō], adj., *alert, watchful; active, restless.*

vigilāx, -ācis, [vigilō], adj., *watchful, restless.*

vigilō, -āre, -āvī, -ātum, [vigil], 1, n. and a., *keep awake, be wakeful; be watchful, keep watch, watch.*

vīgintī, num. adj., *twenty.*

vigor, -ōris, [vigeō], m., *force, activity, vitality, vigor.*

vīlis, -e, adj., *of small price, cheap; poor, mean, paltry, trifling, worthless.*

vīlla, -ae, f., *country-seat, farm-dwelling, villa, farm.*

villōsus, -a, -um, [villus], adj., *hairy, shaggy, rough, bristling.*

villus, -ī, m., *shaggy hair, wool.*

vīmen, -inis, n., *pliant shoot, withe, twig, switch.*

vinciō, -īre, vinxī, vinctum, 4, a., *bind, fetter, tie, fasten; wind, surround, encircle.*

vincō, vincere, vīcī, victum, 3, a. and n., *conquer, overcome, defeat, subdue, prevail over; be victorious, be superior, excel, surpass; convince, refute, get the better of, gain the point, demonstrate.*

vinculum, or, frequently, **vinclum**, -ī, [vinciō], n., *band, fetter, rope, cord; bond, restraint.*

vindex, -icis, m. and f., *defender, protector, deliverer; avenger, punisher.*

vindicō, -āre, -āvī, -ātum, [vindex], 1, a., *lay claim to, gain, secure; liberate, deliver; avenge, punish.*

vindicta, -ae, [vindicō], f., *rod of deliverance*, with a touch of which slaves were set free; *protection, defence; vengeance, redress, revenge.*

vīnea, -ae, [vīnum], f., *plantation of vines, vineyard.*

vīnētum, -ī, [vīnum], n., *plantation of vines, vineyard.*

vīnum, -ī, n., *wine.*

viola, -ae, f., *violet.*

violēns, -entis, adj., *impetuous, vehement, furious.*

violentia, -ae, [violēns], f., *vehemence, violence, fury, fierceness.*

violentus, -a, -um, [cf. vīs], adj., *addicted to the use of force, vehement, impetuous, furious, boisterous.*

violō, -āre, -āvī, -ātum, [vīs], 1, a., *treat with violence, injure, outrage, profane, desecrate.*

vīpera, -ae, f., *viper, adder, serpent.*

vīpereus, -a, -um, [vīpera], adj., *of a viper, of vipers, snaky.*

vir, virī, m., *man; husband; hero.*

virāgō, -inis, [virgō], f., *female warrior, heroine, heroic maiden.*

vireō, -ēre, -uī, ——, 2, n., *be green; be fresh, flourish, bloom.*

virga, -ae, [vireō], f., *green twig, sprout, branch; graft, set; wand, staff, cane.*

virgineus, -a, -um, [virgō], adj., *of a maiden, maidenly.*

virgō, -inis, [cf. vireō], f., *maid, maiden, girl.*

viridis, -e, [vireō], adj., *green; fresh, blooming.*

virtūs, -ūtis, [vir], f., *manliness; courage, fortitude, bravery; moral worth, goodness, virtue, merit.*

vīs, acc. vim, abl. vī, pl., vīrēs, -ium, f., *force, strength, energy, power; violence, compulsion;* pl. often, *military forces, forces, troops, number.*

vīscus, -eris, often in pl., **vīscera**, n., *internal organs, vitals, inwards, viscera; inmost part, bowels, centre, heart.*

vīsitō, -āre, -āvī, -ātum, [freq. of vīsō], 1, a., *go frequently to see, go to see, visit.*

vīsō, vīsere, vīsī, vīsum, [freq. of videō], 3, a., *look at, view, behold; go to see, visit.*

vīsus, -ūs, [videō], m., *power of sight, vision; sight, appearance.*

vīta, -ae, [vīvō], f., *life, existence; mode of life, course of life; career.*

vitiō, -āre, -āvī, -ātum, [vitium], 1, a., *make faulty, injure, spoil; infect, defile, taint, violate; falsify, make void.*

vītis, -is, [vieō, *twist*], f., *vine, grape-vine; vine-branch.*

vitium, -ī, n., *fault, blemish, defect; failing, offence, vice, crime.*

vītō, -āre, -āvī, -ātum, 1, a. and n., *shun, avoid; evade, escape.*

vitulus, -ī, m., *calf.*

vīvāx, -ācis, [vīvō], adj., *tenacious of life, long-lived; long-lasting, lasting, enduring; vigorous.*

vīvō, vīvere, vīxī, vīctum, 3, n., *live, be alive; pass the time, reside, dwell; support life, sustain life, live at ease; last, endure.*

vīvus, -a, -um, [vīvō], adj., *alive, living, having life; green, vigorous;* of water, *running, fresh.* As subst., **vīvī**, **-ōrum**, m., *the living, those who are alive.*

vix, adv., *hardly, with difficulty, scarcely.*

vōcālis, -e, [vōx], adj., *uttering a voice, sounding; vocal, tuneful.*

vocō, -āre, -āvī, -ātum, [vōx], 1, a., *call, summon, invoke, convoke, invite; call by name, name, designate.*

volātus, -ūs, nom. not found, [volō, *fly*], *flying, flight.*

volēns, -entis, [volō, *wish*], *of choice, wishing, willing; pleased, glad, eager.*

volō, velle, voluī, irr., a., *will, wish, desire, intend, purpose, mean; claim, assume, assert.*

volō, -āre, -āvī, -ātum, 1, n., *fly; hasten, speed, flee.*

volūbilis, -e, [volvō], adj., *turning, spinning, whirling.*

volucer, -ucris, -ucre, [volō], adj., *flying, winged, swift-flying, fleet, rapid, soaring.*

volūmen, -inis, [cf. volvō], n., *whirl, revolution; coil, wreath; roll of writing, volume, book.*

voluntās, -ātis, [volō, *wish*], f., *will, wish, inclination, desire; good-will, favor.*

voluptās, -ātis, [cf. volō], f., *pleasure, delight, enjoyment; gratification, satisfaction.*

volūtō, -āre, -āvī, -ātum, [freq. of volvō], 1, a., *roll, turn, twist; busy, employ; consider, ponder; discuss, talk over.*

volvō, volvere, volvī, volūtum, 3, a., *turn about, turn round; roll, revolve, toss, hurl, roll in the dust; meditate over, reflect on; consider; bring around, bring about.*

vōmer, -eris, m., *plow-share.*

vomō, -ere, -uī, -itum, 3, a., *vomit, vomit up, cast up, throw out, discharge, emit.*

vōtīvus, -a, -um, [vōtum], adj., *given under a vow, votive.*

vōtum, -ī, [voveō], n., *vow, pledge; wish, desire, prayer.*

voveō, -ēre, vōvī, vōtum, 2, a., *vow, pledge, dedicate, consecrate; wish, desire, long for.*

vōx, vōcis, f., *voice, sound; call, cry, speech, song, word, utterance, saying.*

Vulcānius, -a, -um, [Vulcānus], adj., *of Vulcan.*

Vulcānus, -ī, m., *Vulcan, god of Fire;* by metonymy, *fire.*

vulgō, -āre, -āvī, -ātum, [vulgus], 1, a., *make common; spread abroad, make known, report.*

vulgus, -ī, n., *common people, multitude, mass; crowd, throng, mob, rabble.*

vulnus, -eris, n., *wound, injury; blow, stroke; disaster, misfortune, calamity.*

vulpēs, -is, f., *fox.*

vultur, -uris, m., *vulture.*

vultus, -ūs, m., *look, expression, features, face, countenance, visage.*

Z.

Zephyrus, -ī, [Ζέφυρος], *western breeze; god of the West-wind, West-wind.*

zōna, -ae, [ζώνη], f., *woman's girdle, belt, zone;* of the earth or heavens, *zone.*

ADDENDA.

circumsonus, -a, -um, [circum + sonus], adj., *making a noise around, sounding around;* of dogs, *barking around, barking about.*

etiamnum [etiam + num], adv., *even yet, still, any longer.*

excidō, -ere, -excidī, ——, [ex + cadō], 3, n., *fall from, fall away; slip away, escape; pass away, perish.*

Faunus, -ī, m., *Faunus;* see p. 46. Pl. **Faunī**, **-ōrum**, *Fauns, gods of the woods.*

flō, flāre, flāvi, flātum, 1, n. and a., *blow.*

fugō, -āre, -āvī, -ātum, [fuga], 1, a., *put to flight, rout, drive off.*

grātulor, -ārī, -ātus sum, [grātus], 1, dep. *show joy, be glad, rejoice; congratulate.*

incola, -ae, [cf incolō], m. and f., *inhabitant, resident, native.*

interdīcō, -dīcere, -dīxī, -dictum, 3, a., *forbid, prohibit.*

invideō, -ēre, invīdī, invīsum, [in + videō], 2, n. and a., *look askance at, be prejudiced, be jealous; envy, grudge; prevent, refuse, deny.*

lacer, -era, -erum, adj., *mangled, torn; broken.*

pōpulus, -ī, f., *poplar, silver poplar.*

prōstituō, -uere, -uī, -ūtum, [prō + statuō], 3, a., *set in front; expose to dishonor, offer for sale.*

retexō, -ere, retexuī, retextum, [re- + texō], 3, a., *unweave, unravel; undo; weave over again, weave anew.*

rigor, -ōris, [rigeō, *be stiff*], m., *stiffness, numbness; hardness, roughness, rigor.*

vernus, -a, -um, [vēr], adj., *of spring, spring-.*

verrō, -ere, ——, ——, 3, a., *sweep, sweep over, brush.*

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